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THE DOCTRINAL SERMON.

A CURIOUS thing occurred in England in the summer of 1921. The London *Telegraph* of 5 September had an editorial entitled "Religion Without Dogma", which was based on a discourse delivered by Canon Adderley, of St. Paul's, Covent Garden. "You cannot prove a dogma, but you can live a life. That", said the writer, "seems to be the main argument of Canon Adderley's discourse." Whether the writer was correct in this statement does not concern us. He says elsewhere: "Another useful point raised was the contrast which, according to the Canon, exists between Christ's way of preaching His Divine Father and the Church's way. *If the Church has failed*, it is very likely due to a want of recognition of this contrast, because more true converts are made by revealing the spirit in which the Divine Founder of our religion lived and thought than could ever have been effected by a series of propositions to be accepted and acknowledged as truth."

"If the Church has failed"—the italics placed in the quotation are not the writer's, but ours. Now the curious thing is that more than a week before this editorial appeared, the redoubtable and strangely prescient G. K. Chesterton had contributed to the *Illustrated London News* of 27 August a highly characteristic article on the subject of why people do not go to church. His article is really an anticipatory answer to the *Telegraph's* editorial. "Perhaps", says G. K. C., "the commonest explanation given is that the sermons are dull. Probably it is true that the ordinary sermon is dull. But the

ordinary sermon blazes with wit compared with the ordinary newspaper article about the Failure of the Church." He continues: "I cannot believe that the silliest curate, in his stupidest sermon, was ever quite so vague, so vapid, so invertebrate, so incapable, and even incurious, in discovering what he was talking about,[1] as is the kind of layman who writes letters and articles in the papers about the problem of the empty churches."

The editorial disparages "a series of propositions to be accepted and acknowledged as truth," and observes that "the lives of the saints are of more value and come nearer to the work of Christ than the decrees of Councils or the judgments of inquisitors."

Almost as in answer to this, "It is perfectly true", says G. K. C., "that the creed of many old conventional parsons was a very dried-up and detached sort of affair. It is quite true that it rattled in their heads like a dried pea in a bladder. But in the mind of the sceptical layman there is not even a

[1] Chesterton knew "what he was talking about". Elsewhere he has written: "Most people who talk about making up their minds simply mean neglecting their minds and following their wishes or their whims. To make up their mind it is necessary to use the mind and at least to have a mind to use. Let them make up their minds to be Bolshevists, or to be Die-Hards, or to be anything, but let them do it with their minds, with a consciousness of their first principles and a thorough thinking out of their results." His recent conversion to Catholicity has not impaired the force of his remarks forming a sort of text for the present article on doctrinal sermons, which was written nearly a year ago. The editorial in the *Telegraph*, printed one week later than his lovely diatribe, is too long to be quoted here in full as an illustration of his contention that the stupidest sermon of the silliest curate is not "so vague, so vapid, so invertebrate, so incapable, and even incurious, in discovering what he was talking about as is the pronouncement of an ordinary layman, even though he be editor of a great daily newspaper, on why people do not go to church". A few sentences may, however, be added in quotation: "In other words, the test is to be a practical one. 'The key to the acceptance of the divinity of Christ', said Canon Adderley, 'lies in our own experience as praying Christians. It cannot be proved simply by pointing to texts in the Bible. We have to put ourselves under the same spell under which the first disciples lived day by day, and out of which they came to acknowledge Him as God.' 'Somehow', added the Canon, 'the disciples could not feel the same about any human teacher as they did about their Lord.' And this itself is a valuable criterion for practical men." It seems that "practical men" judge a man not by what he says or does but by how they "feel" when he speaks or acts. The editor accordingly instructs ministers: "The duty of ministers of religion is to make their congregations feel the beauty and spiritual power of Jesus of Nazareth." Again, the Canon "gradually led the thoughts of his hearers away from a religion which depends mainly on dogma to a religious life in accordance with the tenets of the New Testament." Are there, then, any "tenets"—that is, doctrines, dogmas—in the New Testament? How came the editor to "feel" that a tenet is different from a doctrine? And what is the force of the word "mainly"?

dried pea to rattle; there is not even a dead creed to return an echo. All is solemn silence within."

It is true that the lives of the saints are a sort of living Gospel.[2] "Let us go and preach", said St. Francis of Assisi, and his sermon consisted simply of a walk through the streets and lanes of the town. But which one of the saints attained the heights of holiness except by the ladder of his creed? Which one of them would for a moment think or talk vaguely about "Religion Without Dogma"? The assumption seems to be that the Saint of saints did not Himself preach any creed, but only lived a life. *Preach the Gospel to every creature: he that believeth and is baptized shall be saved; he that believeth not shall be condemned.* Did Christ preach no "hard sayings"? Or did He call back those who complained that "this is an hard saying" and who forthwith left Him and walked no more with Him? Every Christian has a commission to be Christlike. The ministers of Christ, however, have still further the commission: *Go, teach all nations.* And so we have "the doctrinal sermon".

Is the doctrinal sermon inescapably dull? Let us hear some of Chesterton's delightful *causerie* on the dulness of sermons:

For the practical question, I think it is true that the ordinary Sunday sermon has become rather pointless and sterile. Personally, I should like preaching done by preaching friars; by people trained, and traveling for that particular purpose. But if the sermon has weakened, it is, I think, for the very contrary reason to that commonly alleged. The parson is not dull because he is always expounding theology, but because he has no theology to expound. This is quite as true of bad theology as of good; of things I utterly disbelieve as of anything I believe. The old Scotch Calvinistic sermons kept a very high intellectual average, and intensely interested the Scotch peasants who were trained under them. And this is not so much because theology is necessary to religion, as simply because

[2] St. Francis de Sales advocates the use, in sermons, not only of the Scriptures but also of the writings of saints and doctors of the Church, adding that the lives of the saints are simply practical illustrations of the Gospels: "The difference between the Word and the Saints' lives is like to that between music in score and the same music sung by living voices."

logic is necessary to theology. Logic is at least a game, and the old Calvinistic preachers played the game. . . . The Scotch peasants went eagerly every Sabbath to see a Presbyterian minister performing like an acrobat. But there was some real fun, because there was some real thinking. And there was some real thinking because there was some real theology.

There is some real fun in this analysis, because there is some real thinking. Still, the defence of the doctrinal sermon against the charge of dulness will hardly rest secure upon such a basis in our own times. Would the Scotch peasants now flock on Sunday mornings to hear the old Calvinistic theology set forth with whacking argument? The novelty of revolt has passed away, the argumentative contentiousness no longer attracts. People whom Euclid would bore to death will nevertheless flock to hear Einstein, although the argumentation of Euclid is, after all, quite intelligible to ordinary minds that are willing to be attentive. But Euclid has long since passed from a novelty into the text-book. Like Wordsworth, "there was a boy—ye knew him well," ye badly-printed pages of Pope and Maguire! His thirteen or fourteen summers left him quite incapable of understanding the heated *Discussion* of the famed protagonists. But one of his very first absorbing activities, morning after morning upon rising from bed, was given wholly to Pope and Maguire. He felt the thrill of combat in his blood. It was an arid arena, forsooth, but he felt withal that the fur was flying, and he wanted to be there throughout the fight and in at the finish. And so will a dog-fight detain as interested spectators a crowd of men who profess to believe that time is money. As for a fight between Dempsey and Carpentier . . . . !

Chesterton, however, follows on with "a yet more practical point":

Theology is a science, true or false, and the point applies not only to any other theology, but to any other science. A science is a thing that can be taught to ordinary men; that can be taught *by* ordinary men. Those who say that religion is more akin to poetry may be right on a certain plane of perfection. But we cannot ask ten thousand country vicars to be all poets. But if there were a real

school of theology, we could ask them to be all schoolmasters. Anything like a system can be learnt by any number of normal intelligent men, and can be taught in turn to any type of normal intelligent congregation. Those who say that religion is a sort of prophetic inspiration are asking all these ordinary men to be inspired prophets. But if religion could be practical instruction, there is no sort of reason why ordinary men should not practically instruct.

This is not brilliant paradox, it is simple commonsense, uttered in the simplest possible phraseology. Unless the preacher has a system of belief and practice to talk about, what other theme shall he take save his own vague impressions, and that is, to speak practically, himself: "Now, all the broad-minded business about religion simply means that the parson is to talk about himself, because he is to have nothing better to talk about. He is to give us every Sunday his own hazy feelings about humanity, because he has no moral system to apply to particular human problems." One would like to follow G. K. C. in his more complete setting forth of his analysis, sparkling with the unwonted humor of downright honesty, but let us conclude with this:

> Now, the old notion of preaching was far more sensible, whether in the days of Puritan divines or of Franciscan and Dominican demagogues. The idea was that a man, having learnt something definite, had something definite to teach. He could give every week, not carefully timed outbursts of literary inspiration, but sections and sub-sections of an already existing moral science. Just as the popular scientist could talk one day about giraffes and another day about germs, so the popular priest could preach one day about infanticide and another day about usury. As one could take one tribe of animals at a time, the other could take one type of man at a time. . . . The exposition of such a system would at least be a great deal more amusing than asking an average man to prove his large-mindedness by talking at large.

But what is a "doctrinal" sermon? The word itself, derived from *docere*, would comprise all the things contained in Christ's commission to the Apostles to "teach all nations"—teach what? A series of propositions (as the editorial expresses its thought) such as we call a creed? No, but "all things whatsoever I shall have commanded you", beliefs and

practices, sacraments and sacred observances. Every sermon is to illustrate the threefold warning "docere, placere, movere". Upon a solid substructure of clearly expressed and demonstrated truth is to be raised up a superstructure of moral and religious practice.

It is doubtless for this reason that Father Feeney divides [3] sermons into topical (when the theme is "some revealed doctrine or duty"), homiletic (when the Gospel or Epistle is expounded and applied verse by verse), and catechetical (when religion is systematically taught "according to the order of the catechism or of theology"). The topical sermon is thus included under the catechetical course, as a unit of it.

Meyenberg divides [4] sermons differently: dogmatic, apologetic, moral, and on the means of grace. As has been already pointed out, every sermon is doctrinal in one sense, because it teaches something about faith or morals or religious observance. But a sermon may wish to elevate into great prominence some particular phase of general doctrine, and since the Christian life comprises the two fundamentals of belief and practice, a simple division would be *dogmatic* (or doctrinal in a restricted sense) and *moral*.

If it were said of a sermon that it was "doctrinal", people would understand generally what has just been described as the "dogmatic" sermon. It is of this "creedal" variety the editor was thinking when he entitled his editorial "Religion Without Dogma". Under the heading of doctrinal or dogmatic sermons might be included what are specifically styled "apologetic" and "controversial" sermons. Of the apologetic sermon Meyenberg discourses at length (pages 700-714). Of the controversial sermon McGinnes [5] treats briefly but well. There is first of all the direct method, an open attack upon the peculiar doctrines of the sects. "It is difficult to imagine circumstances which can justify a preacher in attacking openly and directly the religious belief of others. . . . It may be doubted whether one spark of the love of God was ever lighted up in the soul, or whether one unbeliever was ever converted

[3] Feeney, *Manual of Sacred Rhetoric*, p. 69.
[4] Meyenberg, *Homiletic and Catechetic Studies*, pp. 692-721.
[5] McGinnes, *The Ministry of the Word*, pp. 14-18.

to the faith by the mere agency of the direct controversial lecture. Of the evil passions which are stirred up, and of the rancor, the bitterness, and the uncharitableness, which are too often the fruit of these discourses, there can, unfortunately, be no doubt. When we attack Protestant belief or practice directly, we are apt to put our whole auditory into wrong disposition. The un-Catholic portion of it we hurt, and perhaps exasperate by a description of their belief which they will be likely to regard as inaccurate or exaggerated. To the Catholic portion, on the other hand, we are addressing ourselves in words which are of little practical use to them, and which they have a certain satisfaction, and not a very Christian one, in applying to their neighbors." But there is the indirect method, which may be most happily handled. The preacher will simply expound and prove a Catholic doctrine without openly referring to objections or opposite beliefs. This indirect method is practically equivalent to the doctrinal or dogmatic sermon as generally understood.

The dogmatic sermon, then, is chiefly concerned with proving some doctrine of the Church. Various questions might be asked concerning it. Where a people has been converted to the true faith, and in so far the commission given to the Apostles and their successors has been carried out successfully, is the doctrinal sermon still to be deemed either necessary or highly expedient? In brief, is it serviceable to-day to an ordinary Catholic congregation whose members have already been instructed in the catechism and have been living under the reign of sacraments and sacred observances?

Potter [6] answers the question for us:

> In these days we live amidst an atmosphere of influences which are adverse to every prompting of Christian truth, and to every conviction which is founded on the simplicity of Christian faith. The doubts which are raised in our own hearts by him who was a liar from the beginning; those which are suggested by the very books which we read, by the newspapers and periodicals which we take up, by the anti-religious productions, which the zeal of the scoffer and the infidel scatters with such reckless profusion, and by the dis-

[6] Potter, *The Pastor and His People*, p. 21.

courses to which we are every day obliged to listen in our ordinary and inevitable intercourse with the world — all these things, and a thousand more of the like nature, inevitably tend to undermine and to weaken the simplicity of Christian faith. And how are our Catholic people to be protected against these evils, and strengthened . . . unless by the frequent exposition, and the clear and solid establishment, of the dogmas and the teachings of Christian truth?

This excerpt is only a brief portion of the long argument *pro* of Father Potter. The need to-day may not be of the same nature as that which confronted the first sowers of the Divine Word, but it is as urgent. To conserve is as necessary as to create. The harder judgment may fall on the backsliding Christian than on the unenlightened pagan.

The dogmatic sermon, then, is still needed. The preacher is apt to shrink from it for either or both of two reasons. First, it requires much preliminary study, a complete understanding of the dogma and of its supporting proofs, a careful statement of these in intelligible vernacular phraseology, a well-coördinated planning of the sermon, much clarifying illustration of statement and proof, and a practical application of the dogmatic truth thus luminously presented and logically established, to the everyday business of Christian living. All this demands harder work than a sermon which appeals to the people to practise some virtue or avoid some vice.

The second reason why the preacher may shrink from the hard task is that he deems it also an arid and uninviting task. He perhaps found the explications and demonstrations of truth in his theological course rather "dry" reading. Will the rehash of all this be more appetising to his congregation? Chesterton clearly thinks that the tedious sermon is the platitudinous one that talks at large instead of undertaking to teach something. People like to learn something from the lips of their preachers. They have, after all, a divine hunger for divine truth. Their souls are by nature Christian in idealism, in ethical striving, in eternal hopes and fears. Obviously, however, the "re-hash" of theological class-work is forbidding. The doctrinal sermon may indeed be an arid waste of scholastic explication and demonstration, cumbered with citation and discussion of Scripture texts, excerpts from the Fath-

ers and theologians, proofs from reason and Revelation, unenlivened by any human touch of imagination or of sympathy or of spiritual unction. The pattern of the theological class is not to be copied in the composition of a sermon. Their purposes and methods are quite disparate. Their audiences are most dissimilar. St. Francis de Sales tells us something relevant to our difficulty: "You cannot conceive", said the saint to M. Belley, "how beautiful the truths of our holy faith are when we consider them in a spirit of peace and tranquility. We smother them when we labor to over-adorn them, and we hide them when we strive to bring them too prominently forward. To propose these truths with the utmost simplicity is one of the most efficacious means of persuading, provided that our hearers do not resist the Holy Ghost. If the Holy Ghost do not illumine the soul with His supernatural light, all our proofs are feeble and useless, and we only place obstacles to the interior action of the Spirit when we heap proof upon proof, and argument upon argument." The methods of the class-room are, then, not those of the pulpit. Minds trained poorly or not at all to follow consecutive reasoning will not be enlightened by the argumentation of the class-room. The Scriptural texts which really prove or support our homiletic thesis may, when discussed in the pulpit, appear to tell against rather than for us. Neale [7] gives us three apparently authentic examples of the ease with which a preacher may confound rather than convince the intelligence of his auditory:

> One [modern anecdote] is related by an eminent living prelate, who, with the greatest good humor, is in the habit of telling it as a warning to his clergy to preach plainly. While he was still serving a curacy, he was anxious to try his hand at extempore preaching, and, accordingly, took for his text, "The fool hath said in his heart, There is no God." On this subject he dwelt, much to his satisfaction, for the usual time; he proved from the works of creation, from the construction of our own bodies, and from the other usual topics, that there must be a creative power, and that that creative power is God. He came down from the pulpit with the comfortable conviction that he had not done so badly after all. Happening to walk home with a farmer who had attended the service, he was anxious to learn what impression he had produced, and accordingly made some

[7] Neale, *Mediæval Preaching*, pp. xlvi-xlvii.

observation which led to the point he wished to introduce. "A very capital serman you gave us, Mr. B.", remarked his companion; "but, somehow, I can't help thinking there be a God, for all you said."

The other anecdote was related to me by another prelate of our Church. He happened to be staying in a country village, when a stranger was accidentally called in to preach. His text was, "There was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night." His sermon was very much to the point, so far as educated persons were concerned. But, on the following day, the Bishop happened to inquire of an old woman in the parish if she had understood, and how she liked the discourse. "Very much, indeed", was her reply; "and I always *did* hear say that it was by night the fairies danced on Harborough Hill." So much for the preacher's description of the character of the Pharisees.

The present writer may lay claim to the praise which Dryden bestowed on Melbourne — that of being the "fairest of critics" — by relating a somewhat similar circumstance which happened to himself. He had been preaching on the subject of Baptism, and had tried to explain, in the most popular way he could, the distinction between regeneration and conversion, dwelling particularly on the difference between the *one* Baptism and the repeated repentances. He thought, like the excellent prelate to whom we have referred, that he had been particularly intelligible; and, perhaps with some little idea of being praised for his plainness, he afterwards made some observation to the most intelligent auditor in a very ignorant congregation. "The very best sermon I ever heard preached", was his remark; "I had never seen so clearly before that, when we have fallen into sin, we can be baptized again to get out of it."

In every congregation there will probably be some folk such as those depicted in the three modern instances of Neale. It is equally probable that not more will be so intellectually trained as to be able to follow a close train of reasoning such as a class in theology is reasonably expected to do. The dogmatic sermon must be popular. It must strive to rivet attention and to convey truth at the same time. Withal, it must not only convince the intellect, but must move the will to loyalty in action.

Objections to the truth we have stated and proved should not be made formally, but should rather be anticipated and indirectly refuted. This will be best accomplished if the text

which is the basis for the objection be used as a proof of the truth, as though no objection had been founded upon it. As Potter again remarks: "Thus, by a little skill, prudence, and study, the preacher may disguise every objection, and turn that which seemed to be a difficulty into an absolute proof in support of his doctrine." Potter[8] devotes forty pages to the doctrinal sermon. They could be marked, read and digested with much profit.

Some points are brought out[9] interestingly by O'Dowd. First of all:

> To clear the ground, I may say that there are portions of theology that cannot be popularized in preaching, except by a man with a consummate gift of exposition; further than this, there are some parts of it that no mortal preacher can render intelligible to a mind untrained in the methods of the schools.
>
> The theology of textbooks, to be made accessible, must be made less subtle; no metaphysical treatise in divinity can be cut up into sermons and preached as it stands. A good example of the simplification of theology, the metamorphosis of a treatise into a sermon, has been pointed out by a modern writer on St. Augustine.[10] . . .
>
> There is another thing to be done also, not so much by way of change as by way of addition. Scholastic theology is usually unemotional; it reduces religion, as far as it is capable of being thus transposed, to terms of abstract thought. Now, religion as it is in a man, religion as we wish to preach it, is not shut up in intellectual categories; it seeks contact with all human faculties. Scholastic theologians constantly warn their readers of the danger of the imagination getting into the way of the intelligence and upsetting the speculative judgment. This is very well for theologians, but it is not so well for ordinary people, in whom the imagination and the feelings hold a dominant place.
>
> Theology, then, as used in preaching, must be directed towards devotion; it should seize the affections as well as give understanding to the intelligence. Let me illustrate this. Thousands of sermons on the Sacred Heart have proceeded on this plan: the Heart of Christ is a part of the Sacred Humanity. Now as the Sacred Humanity is united hypostatically with the second Person of the Blessed Trinity, it is adorable; and since the whole is adorable, so too are all the constituent parts. Therefore the Heart of Christ is

[8] Potter, *Sacred Eloquence*, pp. 162-200.

[9] O'Dowd, *Preaching*, pp. 154-158.

[10] Montgomery, *St. Augustine: Aspects of His Life and Thought*, chap. vii.

adorable. As theology, this is, if not very profound, at least correct, but if a whole sermon is all taken up with it (as it has often been in my experience) what spiritual benefit can the people possibly get from it? They do not require the truth of the adorableness of the Sacred Heart to be proved to them by this theological algebra. What they do want is the same truth commended to them in terms of the imagination and the affections. We have only to open our Breviary to find this ready to our hand:

Amor coegit Te tuus
Mortale Corpus sumere,
Ut novus Adam redderes
Quod vetus ille abstulerat.
Non Corde discedat tuo
Vis illa Amoris inclyti:
Hoc fonte gentes hauriant
Remissionis gratiam.

Finally, he recommends the *Summa Theologica* of St. Thomas to the young preacher: "He will be seldom disappointed if he takes up the index of the *Summa Theologica* and looks up the point he purposes to explain. He may not find exactly what he is looking for in the first or the second reference, but he is almost sure to light upon it before he has come to the end of them. Some think that the Summa is a very stiff book of theology, but taken on the whole it is not so; it is certainly much easier and infinitely more interesting than most modern commentaries upon it. It is not all-sufficient, for when it has been consulted one has usually nothing more than a very solid framework. Still, after all, the framework is the main thing. To fill in the outline is not hard, when the outline is definite. Expansion of the central thoughts supplied by the Summa is obtained by developing the ideas and illustrations in the passage of the Summa itself, or by seeking it from sacred Scripture or other devotional sources."

In Appendix IV (pp. 225-233) O'Dowd outlines most briefly a course of sermons for three years. He prefaces the course with a list of books of reference, the Bible coming first, the Summa second, the Catechism of the Council of Trent third, and various learned devotional works completing the list. A glance through the suggested sermons will show the use made of the Summa. A much more detailed use of the Summa is indicated in the course of sermons covering four years, an illustration of which was given in "Sermon

Topics ".[11] Such courses as those of O'Dowd and MacEachen will repay study, for they both indicate the helps to be employed for doctrinal discourses and the means of easiest access to the helps thus indicated.

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MODERN CHURCH ARCHITECTURE.

I have loved, O Lord, the beauty of thy house: and the place where thy glory dwelleth.—Ps. 25:8.

ONE would not be very far from the truth in describing the Western world as a Museum of Christian Architecture, containing as it does so many and such interesting specimens of ecclesiastical art. They are of every age and in every style, each with its own distinctive merits and characteristic excellences. Though their walls may not speak the things they have witnessed, none the less are they treasure-houses of historical lore. They tell us of the Church's martyrdoms as of her triumphs, of her apparent failures and her certain progress. Her temples are manifold as her vicissitudes. There are relics of her natal day, and tombs of her first born. Her liberator's princely gift (about A. D. 311), the Lateran Basilica, set the type for many centuries in the Western Empire, as did Justinian's *Hagia Sophia* (Santa Sophia or Holy Wisdom) in the East. The perfect Byzantine style of this gem, a lost treasure of the Church, may justly be attributed to the genius of the Emperor himmself. To the Church of the Middle Ages the world owes the glorious Gothic, prejudicially called "barbarian" but proudly named "The Catholic Style", including, by a later development, the less pure but delicate and fantastic beauty of the Flamboyant. "From the school of Cluny, and other similar establishments, came forth architects of the greatest merit, and the Gothic style of construction made its first appearance" in the eleventh century. This style, as Professor Norton has written, "advanced with constant increase of power of expression, of pliability and variety of adaptation, of beauty

[11] THE ECCLESIASTICAL REVIEW, July, 1921, p. 92 *ad fin.*

in design and skill in construction, until at last, in the consummate splendor of such a cathedral as that of Our Lady of Chartres or of Amiens, it reached a height of achievement that has never been surpassed." The description of Melrose by Sir Walter Scott, who, with others, did much for the Post-Renaissance Gothic revival, is worthy of general application.

> The moon on the east oriel shone
> Through slender shafts of shapely stone,
> By foliaged tracery combin'd;
> Thou wouldst have thought some fairy's hand
> 'Twixt poplars straight the ozier wand,
> In many a freakish knot, had twin'd;
> Then fram'd a spell, when the work was done,
> And chang'd the willow wreaths to stone.

And again,

> By pointed aisle, and shafted stalk,
> The arcades of an alley'd walk
> To emulate in stone.

We hold no brief. We do not wish to assert the supremacy of Gothic architecture over the Classic, Byzantine, or any other style. Indeed, we are altogether incompetent to judge between them. Yet we follow Ruskin in his preference when, in the Addenda to his lectures *Architecture and Painting*, he sums up under six heads of which we quote two.

1. That Gothic or Romanesque construction is nobler than Greek construction.
6. And that (therefore) Gothic ornamentation is nobler than Greek ornamentation, and Gothic architecture the only architecture which should now be built.

So much for the past. But what of the present?

Probably England can boast the best modern church work. She is fortunate in having had such great church architects as Mr. Gilbert Scott, A.R.A., J. F. Bentley, G. F. Bodley, R.A., and a few others. America also has reason to be proud of some of her more recent edifices, especially those that mark a return to the Gothic style. This revival is due to the architects Richard M. Upjohn and James Renwick; and in our own time to those trained in the École des Beaux Arts and their followers. First among them being Ralph Adams Cram. Again some good work may be found in Ireland for which Pugin is chiefly responsible, and in Australia also.

Yet there is so little of the truly beautiful (by comparison) in modern church architecture that one is almost driven to the conviction that commercialism has given estheticism its death-blow. No doubt there is much that is imposing and substantial, but surely little that is eminently artistic. The fane that might be described as the paradisian setting of a dream of wonders begotten of the soul of a cultured saint is of the Middle Ages, not of the twentieth century. Few modern edifices would inspire the poetic description "anthems sung in stone". Indeed there is reason to fear that the Catholic Church in this prosaic age of ours is in danger, at least where architecture is concerned, of forfeiting her claim, a proud claim well founded, as being "The Patroness of the Arts". If she does so the fault will lie, in our opinion, at the doors of our seminaries in the first instance, and will be chargeable, in the second place, to the lack of proper supervision in the matter of church building and all that pertains thereto. It cannot be fairly claimed that the decadence is due to want of funds, for, in spite of the unusually rapid spread of the Church at present, in missionary countries especially, the populations to be provided for are, on the whole, of considerably greater dimensions than those of the days of her greatest material glory. Again, social conditions are at least as good, in the commercial sense, as in the days when, for instance, the ideal Gothic nave of Amiens Cathedral, so beloved of Ruskin, was planned and carried into execution. Lastly, it is hard to conceive that the peoples of any age were more generous than those, the poor especially, who form the Church Militant to-day. One thing we must concede that may possibly counter-balance modern advantages—there is apparently not the same willingness to contribute voluntary labor as distinguished our forefathers. Possibly that also is due to want of opportunity. The largest round church in the world, the magnificent Musta Church on the island of Malta which is now all but completed, was designed, built, and adorned by the islanders themselves. It has the third largest dome in the world, wider by sixteen feet than St. Paul's, London, and is higher internally than the Pantheon of Agrippa in Rome, which the architect strove to reproduce. It was, therefore, no inconsiderable undertaking.

Of course the primary end of church building is to accommodate the faithful in accordance with the requirements of the liturgy. This practical aim must always receive first consideration. But a church is more than an enclosure where a congregation may worship in comfort. It is literally the House of God. It is more. It is a monumental expression of the homage of the faithful—a gift-offering to the Most High. And just as one desires, in making a present to a beloved friend, that its worth should convey the depth of his appreciation, so it is fitting that the church that is to be the dwelling-place of the Blessed Sacrament should be as beautiful as possible, of the grandest proportions, and decorated even to the extent of costly stained glass and magnificent sculptures. "I do not think," wrote Ruskin, "that it can be doubted that it *is* pleasing to Him when we do this; for He has Himself prepared for us, nearly every morning and evening, windows painted with Divine art, in blue and gold and vermillion: windows lighted from within by the lustre of that heaven which we may assume, at least with more certainty than any consecrated ground (sic), to be one of His dwelling-places. Again, in every mountain side, and cliff of rude sea shore, He has heaped stones one upon another of greater magnitude than those of Chartres Cathedral, and sculptured them with floral ornament—surely not less sacred because living?"

"Religious estheticism is not the most sound basis of faith, but it may be the beginning of an attraction of some toward God," is a contention of Mr. C. T. Gatty, F.S.A., that supports our argument.

The combination of these two aims, the practical and the esthetic, is the key to the study of Church architecture, and should be the guiding principle of all whom it may concern.

In the last century building for church purposes has been carried out on an unprecedented scale. In that period the Church has conquered much new territory and consolidated her position in the old. On 15 May, 1803, the Holy Sacrifice was offered for the first time in New South Wales, Australia, by a convict priest. "There was no altar-stone; the chalice, the work of a convict, was of tin; the vestments were made of parti-colored old damask curtains sacrificed for the occasion." To-day that vast Commonwealth is ringed round with

Catholic cathedrals and the countless other buildings that necessarily follow the Church's progress. On 25 May, 1879, St. Patrick's Cathedral, New York, was formally opened. It was described by an author of the day as "the most superb ecclesiastical structure not only in New York city, but on the American continent". It is the eleventh in size of the great churches of the world, and is of the same decorated and geometric Gothic as Amiens Cathedral. Since then there has been much local church building on a less pretentious scale. When the Penal laws were lifted in Ireland there began a period of great activity in ecclesiastical circles, and many monuments bear testimony to the zeal of the pioneers of the new era. The 29 June, 1895, saw the laying of the foundation-stone of Westminster Cathedral, probably the most perfect example of the Christian Byzantine style of modern times. And so it has been elsewhere.

Yet in all the products of these fruitful years, there is little to compare with the masterpieces of the ages past. So few are the exceptions that one might tour the world and not meet with half-a-dozen. And if this be true of the cathedrals, much more so is it of the parochial churches. The cheapness, the shoddiness, the sheer vulgarity of the vast majority of the latter are appalling.

During the same period much has been accomplished in the way of completing, extending, and repairing. We, however, deliberately refrain from using the word "improving". Even in big ventures, from one reason or another, most lamentable mistakes have been made. Some have been due to want of foresight, others to ignorance of the intentions of designers of originals or of the principles of harmony, others again to sheer unrestricted bad taste. This is not merely our opinion. The lamentations of experts would fill many portly volumes. Ecclesiastical magazines have for years been publishing articles dealing with the subject, and pleading for measures to check the decline. Unfortunately proofs may be adduced at will. A grave flaw due to want of foresight is to be found in Westminster Cathedral. In defending the architect, then deceased, Father Herbert Lucas, S.J., wrote: "The sanctuary of the Cathedral was designed by Bentley to meet certain requirements, the nature of which was carefully explained to him.

After the design had been approved, and was in course of being carried out, it was indicated to him that the sanctuary must fulfil certain other requirements, for which, naturally, he had made no provision. The result is the present awkward arrangement of the sanctuary levels, which plainly allow of no free movement about the archiepiscopal throne. For this awkwardness it would surely be unfair to blame the architect. As he himself said, only a few months before his lamented death, 'Such matters should be thought of in time'." One need only read Mr. Goodyear's *Vertical Curves in Byzantine Churches* and his valuable articles in the various architectural magazines to be convinced of the irreparable misfortune that may be the consequence of ignorance. With the instinct of genius the artists of the Middle Ages often included in their designs a slight deflection from the horizontal and vertical, a " trick of the trade " that resulted in an exquisite symmetry in the ensemble derived from asymmetry in the parts, or to quote Ruskin, a " determination to work out an effective symmetry by variations as subtle as those of nature ". They made their façades, for instance, to overhang. Whether this was to bring the whole more truly into the line of vision or as an esthetic variant of the rigid perpendicular we cannot be certain. Examples of these " refinements ", or artistic irregularities, are to be found in Santa Sophia, Notre Dame, and others among the first medieval cathedrals of the world. One learns with a degree of horror that certain architects of first class standing have been prepared to condemn and pull down the sections where the irregularities were found as unsafe, thinking that the deflections were due, not to deliberate design, but to faulty construction or the corroding influence of time. Well for the credit of the generation was it that there were men of genius like Ruskin, Goodyear, Choisy, and others to fight the battle for the preservation of its architectural heritage. But we must still be on the alert. The work of reconstruction and restoration of the French churches devastated in the late war has begun. These, Rheims Cathedral for instance, are not national but rather universal monuments. It behoves the world to guard these treasures of medieval art against the vandalism of the incompetent.

The church architect of the Middle Ages, be he layman or monk, was as a rule, one who dedicated his life to the study of that one branch of his profession. He know all that was to be learned from the accumulated wisdom of preceding ages in the way of technique and refinement. He was besides an inventor of forms. He was an artist by instinct.

Our age can boast great architects. America especially seems to have awakened to its responsibility. But building nowadays is too much a question of commercial competition, and the architect has to "spread" himself *ad infinitum*. He must be prepared to submit plans for a palatial hotel on the most up-to-date lines or for a weather-board cottage, for a gaudy picture-theatre which is the last word in bad taste, or a Gothic cathedral. In the other professions, medicine for instance, there are specialists. Why not specialists in architecture also? If there are not such, the architects are not wholly to blame. They cannot be expected to specialize if specialization is not in demand. So long as we remain satisfied that the competent factory builder must also be an able designer of churches we will be cursed with inferior work. As one weeping the lack of opportunity Mr. Gatty once wrote: "Men of genius are not contractors, they cannot live by bread alone. They are compelled to flatter and work for a luxurious world, that has its portrait painted, and demands the pleasure of art surroundings, but many feel bitterly that this mission begins and ends with the lust of the eyes and the pride of life. Hence our purposeless, soulless Academies. Hence the demarcation in the National Gallery between the Catholic and the Protestant periods. In the former the leading theme is the glory of the Incarnate God; in the latter, the praise of man." The most celebrated architect of the day is not always he who is most employed. In this connexion we notice that Bentley, in spite of his exceptional knowledge and talent as an ecclesiologist, had exceedingly little opportunity of church building up to the time he received the commission for Westminster Cathedral. Yet, with a generosity that does them honor, when asked by Cardinal Vaughan whom they would select for that important work, his competitor brothers in the profession unanimously gave their vote for Bentley. When put down in black and white the statement that the architect who should be

chosen to design a church is the architect who is an ecclesiologist has all the appearance of a solecism. As a matter of fact he very often is not.

But the real danger is not so much in the choice of an architect as in him who employs the architect, and, without a shred of knowledge of the principles that should determine him, imposes his will on the man whose business it is to be a master of these principles. The Rev. Professor H. Browne, S.J., M.A.,[1] tells of a Curé "who had wished to pull down a most exquisitely-designed asymmetry because it struck his ill-instructed sense as something incongruous, and whose influence, when death had forestalled him in his effort at the sheerest vandalism, was strong enough upon his executors to induce them to carry out his fell intention as a tribute to his memory." Would that we could say that this is an isolated case. It is not.

How often do we find, where it has become necessary to extend a church, that the additions are hopelessly out of keeping in style with the original. How often do we find, even where the style of the new is in keeping with that of the old, that all pretension to proportion has been ignored. But what is worse is that so little care is sometimes taken, and so little really expert advice sought, before accepting a design for an entirely new church. We know of at least one on which vast sums of money were spent. When completed it towered to an immense height no doubt, but there was scarcely seating accommodation for the congregation of a large village. Yet it was only with the greatest difficulty that a preacher might make himself heard. There was nothing beautiful about it. The interior was rendered vulgar by an inartistic display of "loud", discordant, and ill-placed marbles. The pretentious altar was entirely out of keeping, both as regards size and design, with its setting. You do not get good architecture merely by paying for it. We might here call attention to an interesting contention of Ruskin which some architects would do well to take to heart. "I said just now that the best architecture was but a glorified roof. Think of it. The dome of the Vatican, the porches of Rheims or Chartres, the vaults and arches of their aisles, the canopy of the tomb, and the spire of

[1] *Studies*, June, 1914.

the belfry, are all forms resulting from the mere requirement that a certain space shall be strongly covered from heat and rain. . . . I think you cannot but have noticed here in Oxford, as elsewhere, that our modern architects never seem to know what to do with their roofs. Be assured, until the roofs are right, nothing else will be, and there are just two ways of keeping them right. Never build them of iron, but only of wood or stone."

All we have written might be made to apply to the question of decoration and furnishing. It applies to small ventures as well as great ones. It is abhorrent to see a noble church disfigured by the hanging of cheap and exceedingly ugly oleographs, or made ridiculous with plaster-cast images from the poorest models and executed by inexperienced workmen. We have learned from a most reliable source that marble statues, faithfully executed after classical or other models, may be procured from Italy at about three times the cost of the plaster-cast. At least one might reasonably demand that there might be nothing shoddy admitted into the House of God. Above all, sham should not be tolerated. Marble well chosen is perhaps the most beautiful and the most suitable material for altars, pulpits, and Communion rails. But if marble is not procurable, or is found to be too expensive, let us not for our credit descend to the *papier-maché* imitation. There are rich and beautiful woods that may, as the history of ecclesiastical art attests, be made into works of art. But again, do not let us call in the amateur painter and set him to obliterate the beauty of the natural grain by what he fondly thinks is a replica of that of marble. The aberrations of the inartistic are beyond the conception of the normal man. It is on record that a certain rector " improved " the appearance of the granite columns of a rather fine church by having them painted with a dead ochre distemper.

Perhaps we should add at this stage that we do not wish to reflect on the work of those gallant pioneers in the Lord's vineyard who are constrained by sheer poverty to be content with the poorest material. We had the honor of once saying Mass in London under circumstances that carried us back to the days of the catacombs. It was in the Cantonbury district; the month and the year, September, 1916. Our guide had

previously warned us not to be shy of putting a donation into the box for the priest's upkeep. We expected to find poverty, but our expectations did not anticipate the reality. The parochial property consisted of a fairly large room which served as a church, two small rooms to the right of it being the priest's quarters, two to the left accommodating a couple of nuns. The whole was the second story over a business premises. No, our contention refers to districts where, with more foresight and better organization, good work could be done instead of bad. As Mr. Gatty puts it, "In the Catholic Church the logical sequence is faith first, and good taste afterward, if we can get it."

Considering the errors of the comparatively recent past we wonder are they to be carried on into the future. The Church's army is ever pushing forward its advance lines, and ever in its train are to be found monuments to its sacrificial zeal. We have just seen the vanguard of a great new missionary venture invading the heart of pagan China with the banner of Christ unfurled. Out of an entire population of 105,683,108 in America to-day we are informed there are 18,104,804 Catholics, and that the Church is not only growing "but is growing at a greater rate than America itself is growing". From the same source, a United States correspondent in *The Tablet* (3 June, 1922), we learn: "Four-fifths of the country is missionary territory, in which priests have to travel as widely as any missionary in India or Africa in order to establish and maintain contact with the scattered members of their flocks. . . . Each of these mission stations is an outpost of the Church, and in many cases they may be the beginning of great things which await only the development of the country for their manifestation." These words might almost have been written of Australia.

Surely it is time that we took thought to devise some scheme that would solve the problem that we have tried to set out, and prevent a recrudescence for the future of the great and the ludicrous mistakes of the past. In previous numbers of the REVIEW, as in other ecclesiastical magazines, such schemes have been put forward and apparently ignored. That also may well be the fate of ours. Yet we will be satisfied in having added our weak voice to the chorus of protest.

Nor our point is this. Under the existing system, in many countries at least, the responsibility for the erection of the necessary new buildings, for their furnishing and decoration, is in the hands, not of experts in architecture, but, in the vast majority of cases, lies with men, and women too, whose piety and knowledge have placed them in authority as parish priests or religious superiors, but who have had but little opportunity, because of the overweight of responsibility, to cultivate the artistic sense, to study the eclecticism of architecture, or even to become acquainted with its elements. Again, it is not everybody, however capable, who would care to undertake such a study, the opportunity for the practical application of which might never come his way. Being devoid of a specialized knowledge of this science, their tastes are in a constant state of flux, changing with every current opinion, swayed by what pleases them in the construction of a variety of churches of totally different styles. The result is often a quaint structure that reminds one forcibly of the patchwork quilt of the poor housewife whose design is determined by the latest piece that comes to her hand. On the other side, being themselves incapable of judging of the merits of a design and, in consequence, being wisely shy of enforcing their own predilections, they sometimes place themselves entirely in the hands of the architect. This would be an admirable procedure were it not for the fact we have already emphasized, viz. that the principle on which the architect is chosen is very often, not this skill and specialized knowledge, but some personal or other consideration.

As a remedy that would, in part at least, stay the progress of our church-architectural decline we venture to suggest the following scheme. We set it out for what it is worth, fervently hoping that others incomparably more capable may be induced to develop it, or to suggest more effective remedies for our "placid state of impoverished satisfaction" in our present unbeautiful architecture.

1. The study of ecclesiastical architecture should be made an essential, with the test of a final examination, in the curriculum of clerical studies. Students, of course, could not be expected to cover the entire course, nor would it be necessary.

One style or one period might be included in the programme for each batch, the sytle or the period being changed for each. A detailed examination of the construction, the proportions and the beauties of even one of the outstanding medieval cathedrals would awaken some appreciation of the best in church building. Even a study of the works of Ruskin or Pugin would provide literary pleasure as well as fire enthusiasm for a further study of ecclesiastical art. It cannot be justly claimed that the time is wanting to the student. There is none but may, without encroaching on the time due to his principal studies, find rest for the cultivation of such a useful hobby. If we are to believe a great and conscientious master it would not overtax any of us. Ruskin writes: "Architecture is an art for all men to learn, because all are concerned with it; and it is so simple, that there is no excuse for not being acquainted with its primary rules, any more than for ignorance of grammar or of spelling, which are both of them far more difficult sciences. Far less trouble than is necessary to learn how to play chess, or whist, or golf, tolerably, far less than a schoolboy takes to win the meanest prize of the passing year, would acquaint you with all the main principles of the construction of a Gothic cathedral, and I believe you would hardly find the study less amusing."

Those who should desire to continue their studies should receive every encouragement so as, if possible, to produce a proportion of experts among the clergy. One or two such in each diocese would be sufficient for the working of our scheme.

2. A committee of architecture to be set up in each diocese, consisting of the priest students and one lay architect retained for consultation.

3. It would be the committee's business to choose the architect for each undertaking, and to approve of plans and specifications. A cultured preference would thus be secured. Since the committee would as a matter of course select the most expert ecclesiologist a sufficient reason would exist for specialization. One might also hope for the evolution of a fixed standard founded on the best in the past, or of a new school of progressive ecclesiastical architecture that would even more truly embody the spirit of the age and more effi-

ciently provide for its special requirements. Then would come an end to the period of which it has been written: "To this complexion have we come—art everywhere and hardly a school anywhere."

4. The committee to make periodical visits to all the churches of the diocese to note their decorations, furnishings, and state of repair.

5. The plans of churches that can only be partially built at the time to be left in the keeping of the committee, which, either of itself or through its successor, would see that, as the building of further sections was undertaken, the original plan be adhered to.

6. An annual conference of the various committees of the province or country.

7. Of course the bishop would be the final court of appeal.

Apart from all we have written the *raison d'être* of such committees might be summed up in the words of Mr. Gatty: "The mind of Christendom, bent toward one goal of artistic perfection, develops something that endures. No influential school is possible where each man is a separate solitary entity, selfishly seeking his own individual destiny. If there is no federation, no brotherhood, there is no mutual help, and no continuity. Man is separated from man, generation from generation."

P. R. McCaffrey, O.C.C.

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THE OBLIGATIONS OF A PARISH TOWARD ITS POOR.

THE parish is a governmental unit in the life of the Church. Its territorial limits are defined by diocesan authority. Its general status in the organized life of the Church is fixed by Canon Law. The policies and minor regulations that shape its action daily emanate in due course from the bishop, completing the series of formal regulations by which the ordinary government of the parish is directed. The pastor is the executive to whose care and devotion, no less than judgment the final details of parish life are committed. Faculties are granted to pastors and assistants by competent authority. Sacraments are administered and records are made and pre-

served. In the historical life of the Church the parish stands forth as the center of the ordinary processes of spiritual life in as far as the government of the Church directs them.

The parish develops its own self-consciousness, and membership in it becomes an important factor in the life of the individual believer. The pastor is rightly interested in the exercise of his powers, and in asking that these powers be respected by the members of his own parish, by the members of other parishes and by the pastors of these. The jurisdiction of a pastor has come to much clearer definition since the United States passed from the status of a missionary country and the canonical standing of pastors has been made more explicit. If pastors were indifferent to their rights and responsibilities, much confusion would result in the government of the Church. In proportion as the powers of a pastor are defined and respected, and the pastor understands the full range of responsibilities no less than rights which accrue to him, the life of the Church will be vigorous. And it will be much easier to locate blame when neglect occurs. The pastor is called upon so to study and interpret the rights and responsibilities of a parish as to err by neither excess nor defect. The responsibilities that rest upon him are naturally to be judged by the historical and actual duties that assemble in the parish's life. Only serious thought and careful study of exemplary pastors and of parishes that are outstanding in the richness of their ecclesiastical life will enable the average pastor to be all that may be asked of him by Church and people.

The parish is also a spiritual unit in the life of the Church since its members assemble for the worship of God, the fellowship of faith and the experience of mutual Christian influence around a common altar. The parish property is the outcome of sacrifice and generosity on the part of the people. The Church is the physical symbol of unity of resources on the one hand and of unity of souls on the other, unity in which we meet the complete cycle of spiritual life. Organizations of many kinds spring up among the members of a parish, devoted to works of instruction, edification and service. They seem to be rooted in some invisible way in the Church which is their fruitful source of life and effort. One's chief experience of fellowship with Christ and of the fellowship of faith is or-

dinarily a parish experience. The implications of this fellowship and unity are made more clear when one compares attendance at Mass elsewhere with attendance in one's own parish Church. In the latter case, one feels a sense of immediate unity with others in a social no less than spiritual way. One feels a kind of spiritual reënforcement because the members of one's family, friends and acquaintances mingle with the attitudes of worship and prayer that are inspired. Hence it is that zealous pastors place constant insistence upon organized auxiliary devotions which appeal to every type of mind in the parish, reënforcing the bond of faith and the impulses of worship.

The parish is at the same time a cultural and social unit in the life of the Church and of the community. The spiritual activities of faith are closely organized with many of its normal, social and community relations. There are many kinds of cultural influences at work in all well organized parishes, serving human and social no less than spiritual purposes. If a parish were to confine its attention strictly to canonical and spiritual activities, paying no attention whatever to social life, problems and movements, the Church would to that extent lose influence and invite grave misunderstanding. Hence it is that the fully developed parish shows many impulses that work in the direction of culture, the joy of refined living, the strengthening of social ideals and the positive vigorous service of the community no less than the assertion of spiritual ideals of faith. Leo XIII insisted with unabated emphasis upon the services of the Church to civilization and culture over and above her technical service of souls. This is but natural since the fundamental teaching of the Church lays emphasis upon the qualities that prepare one ideally for social life and community service. The Church places her complete trust in a pastor and asks him to be the faithful interpreter of her mind and heart in developing parish life in a way to reveal the fullness of her spiritual and social message.

I.

The pastor is the central parish authority, executive head, interpreter and symbol of unity and power of parish life. He may take a narrow technical view of parish responsibilities or

a broad and helpful view. He may be more conscious of his rights than of his duties. He may feel that he has far-reaching obligations or none at all, to be the interpreter of the Church toward the social community in which his parish is found. It seems necessary therefore that a pastor study his parish from this three-fold standpoint as a governmental unit, a spiritual unit, a social and cultural unit in the life of the Church. In the first case he learns and obeys. In the second case, he interprets and serves in the whole range of spiritual experience. In the third case, he interprets the place of his parish in the social life about him and determines whether the parish will contribute much or little to the positive service of humanity and culture over and above what it does in a direct spiritual way. The central offices of Catholic charities and the appointment of Parish Visitors to the poor emphasize the last named point of view effectively.

These distinctions apply to the question in hand. When we speak of the obligations of a parish toward its own poor, we are called upon to determine whether or not we speak of the parish as a governmental unit in the life of the Church with canonical definitions of right and obligation: or as a spiritual unit fostering the service of the poor as an organic part of spiritual life and nothing more. Finally we may inquire whether or not the service of the poor falls into the sphere of cultural and social government of the parish. In this case our principles of interpretation are to some extent unlike those that would guide us in the other two cases mentioned. At any rate, the answer to our question calls for reflection and impersonal devotion. It cannot rest upon a whim or an arbitrary interpretation shaped to suit a preference.

The city as such is not recognized in the constitution of the Church. It is not a unit in ecclesiastical government, not a body under a single responsible spiritual authority. There is a semblance of pastors associations in Deaneries, but these have really not become important factors in the wider life and thought of the Church. Hence the bond that unites the Catholics of a city is spiritual and social rather than canonical. There is a certain Catholic sense which identifies members of the Church mutually and marks them off to some extent in social and cultural life, and to a much lesser extent in business

life. A city is an economic, political and social unit of our common life, although its inhabitants are never brought together for any particuar purpose. The Catholic parishes of a city, therefore, do not form a positive and direct organization. There are city-wide associations which bring together members of many parishes. But these devote themselves to a single purpose rather than to general spiritual life. Thus the Catholics of any given city will lack a sense of collective responsibility toward the city. There is no point at which they come to focus. There is no central authority to invite common affection, to interpret thought and give direction to activity. In practically every city a certain number of clergy and laity will come to recognition as outstanding representatives of the Catholic mind and interest. They are invited to serve on numberless committees, to be spokesmen of their faith when occasion calls for it. But these are and they remain personal representatives of the faith unless they are formally designated by Church authority to serve such purpose.

Now if there are at any time, city conditions in respect of which the Church should take an attitude, this attitude will come to expression through the good will of individuals, priests or laymen, and not in any other way. Since there is no authority set over all of the Catholics in a city to invite confidence, to interpret problems, to meet challenges and stimulate action in the light of a declared purpose, these services will be done by individuals and not by parishes acting as an organized and directed group which aims to meet a general situation with adequate zeal and authority. Of course the Bishop of a diocese is chief pastor and his authority is adequate to every need. But he may confine his contact with wider movements to the See city.

Thus if poverty is a city problem rather than parish problem, and individual parishes do not feel responsible for it, it becomes a challenge to the Catholics of a city rather than to those of any parish. Now if the parishes of a city are not organized, is it not just possible that on account of this lack of organization we shall fail at a given time, to bring to the service of the poor of a city the full strength of Catholic inspiration and zeal?

While parish consciousness remains more or less vigorous there are many social processes that interfere greatly with its strength. The mobility of the population of modern cities is extraordinary. Home owners do not move frequently from one part of the city to another. Those who live in rented houses move with frequency. Many who live in apartment houses find it more convenient to move than to clean house as the phrase is. When the people move readily from one section of the city to another, from one parish to another, they are apt to develop a general Catholic sense which replaces the instinct of parish loyalty upon which the vigor of parish life depends. The floating population of the modern city weakens to some extent the sense of parish loyalty. This is indicated by the lamentable indifference of Catholics to new-comers in their parishes. If parish pride and a sense of solidarity were uniformly strong, new-comers to a parish would find always a welcome now almost unknown. I find no city in which complaint is not made that Catholics rarely if ever think of calling on fellow Catholics who move into a parish.

II.

Another factor which modifies the development of the parish sense is found in the changed relations between the parochial clergy and the parishioners. In cities where parishes are very large, including even thousands of souls, personal relations between the clergy and the people become practically impossible. Where there are thousands to be cared for a pastor cannot be a shepherd in the sense that "I know mine and mine know me." Parish management is systematized and thereby made impersonal. People love persons but they accept systems. As system takes on increased importance in larger city parishes, the personality of the parochial clergy enters into a diminishing role. As a matter of fact it is the personality of the parochial clergy that makes the foundation of parish loyalty and pride. One system is as good as another while one pastor is by no means as inspiring, as helpful, or as zealous and intelligent as another.

The habit of attending Mass anywhere, of going to Confession anywhere, results from the conditions alluded to and tends still farther to weaken the full sense of parish unity and

loyalty. To the extent to which parish consciousness is keen and the habit of loyalty is established, we find members of parishes still clinging to the traditions of worship and spiritual activity around the beloved altar of their Church.

In as far as these and similar processes operate to weaken the parish sense, it is probable that we shall find a corresponding development in the mental outlook of pastors. One aspect of that would be a tendency on their part to cease to assert the responsibility of the parish as a cultural and social unit in the community's life. Insistence would still remain on the spiritual activities that center about the altar and upon the canonical authority of the pastor in his government of the parish. Speaking with obvious reservation, the parochial clergy can lead the parish to correspond gladly to their interpretation of its responsibilities. The readiness of the laity to respond to the quickening touch of social ideals is their glory. It is not at all probable that a parish will go far beyond the interpretations of its pastor. It is fair, therefore, to give the pastor the credit when the parish becomes a radiant center of wholesome influences in the community.

The foregoing thoughts were suggested when an attempt was made to study the responsibility of a parish toward its own poor. We might ask whether or not the parish as a governmental unit has a canonical responsibility toward the poor; whether or not the poor have rights which the parish is technically held to respect. Again one might ask whether or not the responsibility of a parish toward its poor lies in its nature as a spiritual unit in the life of the Church. From this standpoint we recognize that the service of the poor is an organic part of the Christian life and that, therefore, they who live fully the life of Christ must take an attitude of affection and service toward the poor. Again we might ask whether or not the parish as a social and cultural unit in the life of both the Church and community, has a cultural and social obligation toward the poor which involves social no less than spiritual activities and temporal no less than eternal values.

If we were to hold to this three-fold distinction we might be led to a clearer understanding of what we do for the poor, what we should do and what are the motives of our doing. But the inquiry is still further complicated by the circum-

stances of the case. If a parish lived its own life exclusively, producing its own normal quota of poor, retained command of the resources of its normal population, it would be easy for a congregation to take care of its poor without making any of the distinctions through which we have to labor. But this is not the case in any respect whatsoever.

General appeals from every quarter for the support of general and particular work of relief draw on the resources of all parishes to a great degree. No one thinks of observing parish boundaries any more in raising money for the countless purposes of benevolence. The mail, the telephone, the telegraph, visits to business houses, appeals through newspapers and public meetings are so multiplied as to cause universal confusion, however noble their purpose.

The members of parishes are drawn into non-parochial works of many kinds. Our religious communities, always the pride of the Church, engage in social work of a general rather than local character. Hence they make general instead of local appeals. A home for the aged poor conducted by Sisters will receive inmates from many parishes and many cities. Yet few if any parishes will feel responsible for their quota and the Sisters will endeavor to support the work by general appeal. Auxiliary boards help all types of sisterhoods in such work. While all of this is wholesome and much to be approved, it must be taken into account in studying the responsibility of a parish toward its own poor. If that responsibility exists, the parish must have some kind of control of its own resources in order to meet it.

A study of this kind would have far more value if it could incorporate the views of many representative pastors as to the formal responsibility of any parish toward its own poor. Circumstances do not permit this to be done. But I venture to express the impression that one will rarely find any typical city parish that feels that it is or can be fully responsible for all of the Catholic poor within its limits. I very much doubt if a sufficient number of our parishes have at any time made such a survey of their poverty as to give information on the extent and quality of poverty found within parish lines. I have in mind of course, the larger parishes in cities. We do find cherished in our parishes, the spiritual interpretation of charity,

the impulse to give generously to the service of the poor. But this appears to be rather an expression of the spiritual life than a positive impulse to master poverty in the name of humanity and justice, and to further culture and civilization by so doing.

Of course, the Catholic poor constitute one element in general poverty. Our Catholic poor do not lose their claims of justice and humanity upon society and the State. Hence it is always to the point to consider that the parish is merely one of a number of agencies that should work among the poor, among even our own poor. Now the spirit of service, the extent of coöperation with other agencies and the aims that will actuate the service of the poor will depend largely on the intelligence, information and unselfishness of the pastor.

But we may take a pastor who meets every reasonable standard of intelligence, zeal and information. We may give him every quality that adorns the priestly heart and quickens the impulse of service. Yet even he will find it extremely difficult to define and guide the sense of parish responsibility toward the poor. The reasons are not far to seek.

III.

Poverty is not a parish product. It is a city product. It is in fact a national not a local product. The poverty that we know is the direct result of the prevailing social philosophy, the organization of industry, mistaken valuations of wealth and power, inhuman social and industrial condition, faulty administration of laws, failure of the courts to secure justice, inadequate legislation, a widespread sense of social irresponsibility in the classes that enjoy wealth, culture and power. All of these may be involved in the poverty of a single parish to a definite and measurable degree. Poverty is, therefore, a local symptom of general causes. Now if an abnormally large number of poor are gathered within the confines of a parish it is the height of folly to pretend that the parish is responsible for all of them and that no other parish is responsible for any of them. The iniquities and horrors of poverty may be localized but the factors that produce it are general. Hence it is so misleading to see in poverty, merely men and women and children who are unhappy and unfortunate and make no

effort to trace with energy and courage the widening lines of responsibility which touch the outer confines of the world.

The family of an unskilled laboring man may live in parish "a". It is reduced to poverty when the father contracts tuberculosis directly traceable to his occupation which is in a factory in parish "b'. Who should take care of such dependents? Now if all or nearly all of the dependents in a parish were made poor by causes operating outside of the parish who will pretend to locate within it, the responsibility for the care of them? Is there not much to be said in favor of the view that looks upon all industries as forms of service to the community and the poor as a charge upon the community rather than upon any of its divisions?

Nearness to poverty does seem to create some kind of obligation. If a pastor could know better than any one else the facts of poverty within his parish lines, should he not feel called upon to know these facts, to force the knowledge of them upon the community and to seek no rest until the community had secured justice no less than charity? But it is necessary to go a little farther into the case in order to understand the relations of general and particular responsibility for poverty.

The social geography of a modern city is a travesty on the brotherhood of man and our definitions of spiritual values. We live where income sends us. Those of large income seek out attractive portions of a city or make them attractive by every form of cultured beauty in residences and surroundings. In this way prices are lifted to the point where only the rich can reach. Those of moderate income go elsewhere. Those with insufficient income or none at all go where they can or must go;—to basements, hovels, ugly neighborhoods around gas plants or railroad tracks, to the cheerless, hopeless and deserted outskirts of cities and to crowded tenements. Some parishes have much wealth and no poor. Others have moderate wealth and some poor. Others have little wealth and many poor. Now we must keep in mind that not parishes but social processes produce and locate poverty. Exactly in proportion as we fail to take this into account and to act upon it in our service of the poor, we shall lack humanity and wisdom and we shall but add to the burden of the unfortunate victims of poverty. Shall we exempt from responsibility the wealthy

parish that has no poor, and place all of that responsibility upon the parish that has many poor and only limited resources?

Furthermore, a city not any parish is responsible for housing conditions. No parish can correct these. The city must do so. Industry is responsible for insufficient wages that lead to dependency, for many accidents that lead to helplessness and misery. The sanitary conditions of a city, of both positive and negative kinds, have much to do with the sufferings of the poor. Not the parish but the city is obliged to deal with these and correct them. Concurrently the State is to blame no less than the city for many of the most far-reaching phases of poverty.

We may leave the thought unfinished at this point and approach a conclusion from another angle. Any parish that attains to full vigor of spiritual life will inevitably develop impulses of service toward the poor and place its resources at command. The extent to which this tendency will develop and the direction that it will take will depend very largely upon the information, understanding and efforts of the pastor. This statement in no way implies lack of appreciation of the ingenuity of the laity in originating forms of service of the poor and in carrying them through with amazing resourcefulness and good effect. The form in which the sense of responsibility toward the poor develops in a parish furnishes a deep insight into its vision of time and eternity. If the aim is merely to obey a spiritual impulse, or sustain a tradition, or yield to the call of human sympathy in the presence of poverty, we shall hardly find the parish developing the wider purpose of helping society to conquer poverty in some degree by dealing with its sources. Relief work remains forever noble and blessed. But both justice and charity as well as interest in human progress suggest the wisdom of the view that prompts to greater service.

Two practical obstacles appear. One is the inability of the parish to control and direct its own resources toward the service of its own poor since the members of a parish support and serve general works of charity to an amazing degree. The other obstacle appears when the parish realizes that there are so many poor and there is so much to be done. Since not all can be done that the condition of the poor calls for, one is apt to do more or less and rest content in the doing.

IV.

We may waive any definition of the degree of parish responsibility toward the poor for the reasons already indicated. Would it not be possible to encourage parishes to make careful surveys of the extent and kind of poverty found among the members of the parish. This might be done in conjunction with other agencies. And out of such combined efforts accurate knowledge might be obtained as to the extent of poverty within the parish lines. It might not be difficult then for the parish to determine approximately what it can do, and then to look to other parishes, to the public authorities and other organizations for coöperation in completing the tasks of relief, and in organizing the forces of the community to deal with the causes of poverty and with the conditions that deepen and prolong its agony.

City conditions relating to housing, to child labor, truancy laws, sickness among the poor, justice and health are the concern of all. We may delegate activity to qualified experts and particular organizations but no Christian can delegate his solicitude for the poor, his immediate personal concern for their welfare. Since there are so many factors in poverty that are city problems, shall we not hope for the day when all of the parishes of a city may devise some kind of organization that will catch, interpret and obey the sense of our responsibility toward the poor as a whole? Central offices, as has been stated, are accomplishing splendid results in developing our sense of collective responsibility toward poverty not as divided among parishes but as inherent in the modern city.

The vigor and direction of the spirit of service in any parish depend upon the pastor. Very rarely will a parish be found which refuses to corroborate his vision, regardless of the cost in effort and means that may be involved. Frequently indeed there will be found in parishes, members of the laity whose knowledge of conditions and even of obligation toward the poor will be of a higher quality than that of the pastor.

The charities of a parish should not be isolated. They should be developed in close coördination with those of other parishes. Since many of our Catholic poor will be dealt with by agencies other than our own, our ingenuity ought to be

devoted to the discovery of the ways of effective coördination. Since the parish may be considered as a cultural and social unit in the community's life, it should aim when conditions permit to make its own generous contribution in thought, effort and resources to the conquest of poverty as a whole.

None of those who have had experience in this field will under-rate the difficulties that are in the way. Many of these may be laid to our own charge. Certainly the lack of co-ordination among parishes and other Catholic agencies leaves much to be desired in the name of efficiency without any surrender of principles that inspire our work. Many of these obstacles relate to differences of belief and of policy which mark our relations with other organizations. Sometimes these differences are due to our own lack of tact. But we know authentically that they are often due to lack of generosity, fairness and understanding on the part of others. Whatever the facts and whatever their explanation, the main penalty of our faults is found in the lives of the poor and not in our own.

We would be greatly helped in studying the obligations of a parish toward its own poor if pastors who feel satisfied that they have met the problem effectively would make known generally the plans that they had found satisfactory, the views that had inspired these and the way in which difficulties had been overcome. Standing together as we do in our love of the poor and our faithful acceptance of the command of Christ, it should not be difficult for us to find the way to adequate understanding of poverty and its implications. Nor should we fail to attain to unity of effort at whatsoever cost and to such a quality of service and such assistance in mastering the causes of poverty as will vindicate the spiritual motive that we cherish, by bringing the best of which we are capable to the service of these His least brethren.

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THE CONFESSOR'S STANDARD OF MORALITY.

SOME writers on Moral Theology define their subject as the Science of Right and Wrong, the science which teaches what it is lawful or unlawful to do according to the doctrine of the Catholic Church. When the Word of God, or the express teaching of the Church, or the unanimous consent of Doctors condemns an action as wrong, there is no difficulty. That action is certainly wrong. In cases where there is no certain teaching of the Word of God or of the Church concerning the morality of some action, there will usually be a difference of opinion among moral theologians about the lawfulness of the action in question. Some will hold that it is right, others that it is wrong, and others again will be doubtful as to whether it is right or wrong. In forming one's opinion one will naturally be influenced not only by the reasons advanced on either side, but also by the system followed in moral theology for forming one's opinion in cases of doubt. The probabiliorist will adopt the opinion which has the greater weight of reasons and authority on its side. The equiprobabilist will require an equal weight of reasons and authority in favor of liberty before he adopts the more lenient view. The probabilist will deem himself free to stand for liberty if there are solid grounds of reason and authority in favor of it. But whatever may be the opinion of any theologian on such a doubtful question, and whatever may be his system of morals, he will admit that any theologian or anyone of the faithful has a perfect right to follow a solidly probable opinion if he choose to do so. No theologian and no confessor can impose his private opinion on others. The theologian must not censure a solidly probable opinion, and the confessor must give absolution to any penitent who wishes to follow a solidly probable opinion, even though it is different from that of the confessor. On this point there is now practical agreement among theologians, and we owe the great boon of practical concord among theologians largely to the influence of St. Alphonsus Liguori, backed by the authority of the Church.

This does not mean that probabilism is now the ideal and the standard of morality among Catholics. It simply means

that no Catholic theologian and no Catholic confessor will condemn an action as sinful unless it is certainly wrong. If it is not certainly wrong, he will not venture to condemn it; he will give one who has done it the benefit of the doubt, but he will not necessarily advise it or recommend it. Probabilism is a rule for measuring the lawfulness of particular actions; it is not a standard of conduct.

No Catholic theologian ever dreamt of making probabilism a standard of conduct. Anyone who did so would certainly run a great risk of falling below his standard and of committing sin. *He that loveth danger shall perish in it.* To make probabilism the standard of conduct would be equivalent to accepting as one's ideal in life the determination not to commit sin while claiming the liberty to do anything that is not certainly sinful. Such a standard of life is practically impossible and it is not the Christian standard. It is impossible, for practice inevitably falls below one's ideal. If a man's ideal were merely to avoid sin, he would not succeed in avoiding it. This is a matter of practical experience and knowledge of human nature which is an axiom among Catholic writers. As in archery, says Alphonsus Rodriguez, the archer must aim above the mark if he wishes to hit it, so in conduct your standard must be higher than what you expect to achieve. He then goes on to say: "Man has become so weak by sin that to attain an ordinary degree of virtue his thoughts and desires must soar much higher. But some will say—All I propose is to avoid mortal sin; this is the only perfection I aspire to. It is much to be feared that you will not reach this point you propose to yourself. Perhaps you would have reached this point had you directed your thoughts higher; but not having done so it is probable you will never reach it, and it is very probable you will fall into mortal sin." [1]

The Christian standard of morality is not content with mere probabilism. In laying down His standard Christ our Lord did not say—Do all and everything that is not forbidden you. He did indeed say—If you love Me keep My commandments. But He was not satisfied with that; He added—A new commandment I give you, that you love one another as I have

[1] *Practice of Christian and Religious Perfection*, I, c. 8.

loved you. And He was not content to do nothing for us that was not commanded under pain of sin. He laid down the standard of Christian morality more explicitly and in greater detail in the Sermon on the Mount, and the sum and substance of it is contained in the words—Be ye perfect as your heavenly Father is perfect. His followers were bidden to aim at the practice of all virtues in the highest degree of perfection of which they felt themselves capable.

The confessor's standard is not different from the standard laid down by Jesus Christ. If moral theologians restrict themselves to the task of defining what is right and wrong, they intend their works to serve as helps to the confessor in the fulfilment of his office. The confessor cannot discharge his duty without knowing what is sinful and what is not sinful. The above mentioned moral theologians teach him that. They put the key of knowledge into his hand, but they suppose that he has learnt how to use it from other sources. On this account St. Alphonsus Liguori added a little work, the *Praxis Confessarii*, to his Moral Theology. He said that the moral theology would be defective and imperfect without it. The smaller work was intended to teach young confessors what other duties they had to fulfil in the confessional besides granting or refusing absolution for sin. It is their duty not only to absolve sinners who have the required dispositions, but to help them to avoid sin for the future and to lead a good life by teaching them the remedies to be used against relapse, the necessity of avoiding the occasions of sin, and the virtues which they are called upon to practise. He tells them that they have a further duty toward more perfect souls, who as a rule avoid grievous sin. Such souls the confessor should introduce into the way of perfection, teaching them to esteem perfection, to aspire to it, and the way to attain it. He says that confessors who do not do this will have to render an account to God for their negligence, for they are bound as far as they can to procure the spiritual advancement in perfection of their penitents.

It is clear then what the confessor's standard of morality is. It is the standard laid down by Jesus Christ in the Sermon on the Mount; it is the standard of Christian perfection according to which Jesus Christ Himself lived. All are agreed on that.

St. Ignatius of Loyola tells us that the aim of his Society is to work earnestly not only for the salvation of themselves and of their neighbor but for their perfection also. His motto and that of his Society is not merely the Glory of God, but the Greater Glory of God. All our activity should be directed to that end.

As far as I am aware no Catholic writer who is acquainted with the subject would deny anything that I have said so far. If this is the case some may be tempted to think that it is a pity that these principles are not more explicitly stated than they are in most modern books on Moral Theology. They are taken for granted and their explicit treatment is left to writers on Ascetic and Mystical Theology. Such a course is not without danger of being misunderstood. There is some danger of bare right and wrong, the standard of these works on Moral Theology being mistaken for the standard of Christian morality. Some such confusion of ideas appears to lie at the root of much of the prejudice against probabilism which still exists in many non-Catholic, and in some Catholic minds.

Principally on this account we welcome the new course of Moral Theology inaugurated by Father A. Vermeersch, S.J., the Professor of Moral Theology at the Gregorian University in Rome. The first volume has just appeared and it is entitled *Theologiae Moralis Principia, Responsa, Consilia.*

He regards Moral Theology as the science not only of right and wrong, but as the science of Christian perfection and beatitude. He looks forward with confidence to a new golden age of Moral Theology, but to realize this hope he is conscious that much remains to be done by modern writers on the subject. They must in the first place make a more thorough study of the rational basis of that portion of moral doctrine which is not above natural reason. In the next place they must give a more honorable place to the treatment of the principles of Christian perfection. They have been too shy of the subject; they must treat this sublime doctrine more openly and more boldly.

An example or two will show how the proposal would work in practice.

A man comes to confession and asks the confessor whether he is bound to go to evening service on a Sunday or not.

According to the strict rules of right and wrong there is no sin committed by omitting evening service on a Sunday. But the prudent confessor who has the spiritual welfare of his penitent at heart will not be content with merely telling his penitent that truth. While telling him the truth he will add that good Catholics and those who wish to serve God generously will do more than they are obliged to do under pain of sin.

We are bound to avoid proximate occasions of sin; we are not bound under pain of sin to avoid remote occasions. The prudent confessor will not be satisfied with guiding his penitents always according to this bare rule of Moral Theology. If he can get nothing more from the penitent, he must perforce give absolution and dismiss his penitent in peace. But frequently he will be able to get more from well disposed penitents. In such cases he will suggest that it is a very useful form of self-denial to refrain from frequenting even remote occasions of sin when this can be done without relatively serious inconvenience. It will be the safer and the better way if it is done without scrupulosity.

These examples will serve to show what Father Vermeersch means by *Consilia* in the title of his book. The Counsels in question are counsels of perfection and are intended to train the young student of Moral Theology how to guide his penitents in the higher paths of virtue.

It is in reality a return to the older methods of treating the science of morals. The distinction between ordinary and perfect virtue was well known to the ancient Stoics. Cicero adopted it in his work *On Duties* which was based on an earlier work of the Stoic Panætius.[2] St. Ambrose made Cicero's treatise the model of his own work which bears the same name. He lays down the distinction between ordinary and perfect virtuous action in the same terms that Cicero uses, and then adds that he can prove its validity equally by the authority of Holy Scripture.[3] He then shows from the passage concerning the rich young man in the nineteenth chapter of St. Matthew, and from the Sermon on the Mount, that the distinction had an important place in the teaching

[2] *De Officiis*, I, c. 3.
[3] *De Officiis*, I, c. 11.

of our Blessed Lord. This treatise of St. Ambrose was the first Christian work on systematic morals and it has had very great influence both on the Canon Law and on the Moral Theology of the Church.

St. Alphonsius Liguori attributed the rigoristic doctrine which prevailed in some quarters in his time to a practice of confounding counsels with precepts. The danger of this being done with his book is obviated by Father Vermeersch by marking clearly what is only of counsel. If this be done we can see nothing but good likely to be the result of this return to an older method of treating Moral Theology.

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LEAVES FROM A MEDICAL CASE BOOK. VII.

The Death Token.

I.

JEFFERSON was three months behind me in his examinations. He had passed his surgical subjects with flying colors, but medicine had proved a stumbling-block. Consequently, while April opened to me the golden gates of qualification, he had to wait till July for his reward.

"You lucky devil!" he remarked. "What are you going to do?"

"Take a fortnight's honeymoon in Cornwall, I think. That will suit me as well as anything."

"You lucky devil!" he said again. "Say, Manners—I bet you won't be down there a week before you have a case."

"A case?" I said. "Whatever makes you think that? I shall not tell anyone I am a doctor."

"Won't you? Pooh! my dear man, you won't be able to help yourself. You're simply bursting with it! And I shall burst too in July, by the grace of God! Come, five bob on it."

"All right," I said. "I'll take it. And now—what are you betting on?"

"Nothing doing," said Jefferson, and there was no more to be got out of him.

After Mass I got into conversation with Father Roberts, the priest in charge of the little village where I was staying. He was standing outside the church chatting with one or two of the congregation as they went out. I was about to introduce myself when he forestalled me.

"You from England?" he asked, looking me up and down with a comprehensive scrutiny. The old-world flavor of the expression attracted me.

"Yes, Father, I am from London. I am down here for a fortnight's holiday."

He was a little man, somewhat stout, and with a round rosy face and pleasant twinkling eyes or rather eye, for I noticed that the right one was artificial. He looked about forty.

"That so?" he said. "Are you in a hurry?" I told him no and he went on at once.

"Come in. I am always glad to a chat with a fresh face. Haven't seen one for months. Bit lonely here, you know. Mind waiting five minutes while I have breakfast?"

He spoke in short detached sentences with a little pause between each. He was obviously anxious to be sociable, and his manner was attractive in spite of its abruptness. He showed me into his study.

"Won't keep you a moment," he said. "Amuse yourself. Look at the books."

Left alone, I proceeded to take impressions. A glance showed that the owner of the room was a student, untidy, unmethodical, and addicted to much smoking. The place was literally lined with books; in fact every available space was taken up with them except the wall over the mantelpiece which was occupied with a pier glass. A long table covered with a faded green cloth, a chair or two, and a desk, were the only articles of furniture in it other than bookcases. On the table were a number of magazines, a breviary, an inkstand, a motley assortment of pipes, some of them evidently treasured to the verge of decay, and a tin box of altar breads. Several other pipes littered the mantelpiece and kept company with a pile of letters, a French clock under a shade (stopped), a rosary, a small statue of the Immaculate Conception, a pocket knife, and an Ordo. Having inspected this assortment, I took a look round at the books. Father Roberts had a Catholic

taste in literature, but his ideas of order and arrangement were sadly lacking. A volume of Hunt's *Romances* sandwiched between *De Civitate Dei* and a *History of the Crimean War* made my precise soul rise in revolt. My fingers itched to put the whole lot down and back again in decent sequence. They might be dusted too with advantage, I thought, and a number of them, now tossed anyhow on the floor, put up again in their proper places. But my meditations were cut short by the entrance of their owner, who plainly was not a man to waste much time over his meals. He came in smoking a large meerschaum, evidently filled in a hurry for a strand of leaf was hanging down over the side of the bowl.

"Let me see," he said, "Mr. ——?"

"Manners."

"Manners, Ah! Have some tobacco? Navy cut, but a cool smoke. Like it? Draw the chair up to the fire. Still a bit chilly down this part of the world, you know."

He took the other chair and wheeled it round so as to face me.

"Must sit this way," he said. "Can't see people else. Blind in right eye, you know. Glass."

"So I see," I said.

"Spotted it, eh? Yes, nasty business. Nearly lost my life with it. Malignant tumor, the doctor said. Sar—something or other, forget what. Long names, you know, doctor's lingo."

Then I made the fatal slip.

"Sarcoma of the choroid," I suggested.

And Father Roberts lost not a moment in deduction.

"You a doctor?" he asked.

"Yes, Father. As a matter of fact I am just qualified and taking a rest after the exams."

The priest's manner suddenly became thoughtful.

"That so? Well—providential, I call it. Hand of God." And he began to drum his fingers on the arm of the chair. As for me my thoughts flew back to Jefferson. His "Pooh, my dear man, you won't be able to help yourself" had come true, and the medical instinct had got the better of my judgment. Evidently I was going to lose my bet.

"See that tall man in front of you?" he resumed. "Going out of the gate as you were speaking to me?"

"Yes, Father. A very aristocratic man with glasses. Is that the one you mean?"

"That's the man. Ancient Cornish family. Treville the name."

"Treville? I seem to know the name; but I had an idea the family was extinct."

"Extinct? Not a bit of it. Will be soon though. Last of his race. Scion of a noble house. Coat of arms. Norman blood. All that kind of thing."

I did not know then as I do now that most tales of Norman ancestry are purely mythical. As it was, therefore, this summary description roused my interest at once, all the more as the name of Treville was connected with a dramatic and sanguinary legend of which I had read.

"Yes," he went on, "and here's the point. I said it will be soon, and it may be any day. Sir Francis Treville, last Baronet. Carries his life in his hand. May drop dead any minute. Knows that, and yet won't be a Catholic. Queer, isn't it?"

This rather complicated matters. I wondered why the priest had mentioned it.

"He was at Mass," I said, "so I thought of course—"

"Yes, yes. Comes to Mass. At least occasionally. But he won't speak to me. Shies off. I try to pop the question and he jibs. Fear I upset him about his death token. Bosh, I call it. Stuff and nonsense."

But this simply strung me up to concert pitch.

"That's very interesting, Father. The Trevilles have a death token, you know, and—"

"You a medical man and believe in death tokens? My dear sir, stuff and nonsense, stuff and nonsense. Old wives' tales. Superstition. Don't believe it a moment."

"But, Father," I protested, "it's almost a universal belief. And it is a little difficult to condemn it offhand, is it not?"

Father Roberts fixed me with his one eye in a kind of meditative stare.

"That your view, is it?" he said. "Well, you can believe it, if you like, of course. Not defined by the Church. But there—you may get on with him with that. I can't. I put my foot on it. Blurted out what I thought, you know. And he was off like a frightened hare. Funny folk, these Cornish. But to come to business. The doctor here, a good man, but

lives three miles away. Can't get him in a hurry. And sir Francis has attacks, bad attacks. I was thinking if you—" He broke off and looked at me inquiringly. I jumped at the proposal.

"Most certainly, Father. If I can be of assistance any time I shall only be too pleased. But of course I am out most of the day."

"That's all right. Must take his chance of that. Grace of God will arrange things. I'll tell him you are here and will go up if he wants you. Talk to him about the death token, eh?"

"I do not suppose for a moment he will mention it, Father."

"He will then. It's in the blood. Take your chance and tell him about the true Church. Danger of death, you know."

"I presume, Father," I said, "that you have some reason to think that he will speak to me—I mean about religion."

"Prima gratia," he said. "At least it looks so. Comes to Mass. Half admitted he ought to be a Catholic. But there—as I said, ran away when it came to the point. I cannot understand a man—" And he began to drum his fingers again.

Looking back at these events from the wider standpoint of later life, I see the situation clearly enough. But at the time I had little appreciation of the difficulties of those outside the Church; indeed I had never given them a thought. My dominant motive was undoubtedly the romantic one. To be called upon to visit a man who possessed (as I believed) a genuine ghost as part of his real estate, so to speak, was to me an overwhelming attraction. That I had lost my bet with Jefferson was no consideration, and I regret to say the more serious aspect of the case affected me very little either. In fact I remember wishing that Sir Francis would have a bad attack as soon as possible, and arrange to have it at a time which would make my attendance feasible. I fancy Father Roberts must have guessed my thoughts, for he resumed with a pointed question.

"Hoping it will come off, eh?" And I had to own up.

"Well, well," he said, "quite natural. Professional instinct, isn't it? But don't count on the credit, doctor. Hopeless case. Medicine only palliative. One leg in the grave, you know, if not two."

When I left Father Roberts that morning, I went back into church and put up a candle to Our Blessed Lady with a motive into which I am sure self-love entered very largely indeed. Three days afterward she answered. I had been out on a cycling expedition, and about half past seven I was in that extremely carnal and complacent state of mind that is engendered by a comfortable fire, a pipe, a sense of repletion after high tea, and the healthy bodily glow that follows a day's strenuous exercise out of doors. I heard the gate opening and the sound of a bicycle being put against the railings, and had an immediate intuition. I jumped up and surveyed myself in the glass—surely no one could look more unprofessional! But there was no time to change. Besides, Sir Francis knew I was *en vacances*. He would make allowances; and then the thought flashed at once—after all he may be past caring for such matters . . . There was a knock.

"Sir Francis Treville has sent down, sir, to know if—"

"Yes, I know," I said. "Tell the man I'll be ready in a minute."

The house to which my guide conducted me seemed entirely in keeping with things. It stood back from the road hidden from view by trees, and a suitable prelude was afforded by iron gates flanked by stone pillars, no doubt decorated by armorial ensigns. (Being too dark to see, I imagined these.) This was all as it should be; and the house itself came up to expectations completely. In reality it was comparatively modern, being of Georgian date and without any pretensions to either beauty or romance; but these were facts to be ignored. To my eyes it was sombre, gloomy, and vast; and looked as if it might very well possess untenanted rooms—and this was sufficient. It gave the correct ancestral flavor to the situation. Even a butler in evening dress, a modern fireplace and a post box in the hall with the times of clearance printed on it did not disturb my prepossession. The butler, after all, was an old

family retainer, and the post box a necessary concession to modern civilization. And the room into which I was ushered amply compensated for these intrusions. It was long and low, panelled completely with oak, and its polished floor was uncovered save for a rug or two. A single oil lamp, heavily shaded, hung from the ceiling and cast a cone of yellow light on a dining table, polished and bare. On it stood decanters, a cut-glass water jug, glasses and a dish of fruit. And in an armchair beside the table sat the owner of all this romance, the last of the house of Treville. He was, I think, one of the handsomest men I have ever looked upon, and he possessed that indefinable but obvious note of aristocracy which Father Roberts had summed up in his pithy description. But the "Norman blood" was evidently mixed; for in the complexion and features there was manifestly a strain from the Latin race. He looked about fifty years of age. He was in evening dress, save for his collar and tie which lay on the table beside him. (An aroma of pear drops, suggestive of modern medicine, struck a jarring note in the situation.) He began at once as soon as I entered.

"I am very much obliged to you for coming up, Dr. Manners. I had a note from the Catholic priest here telling me you had offered your services, and I felt I must take advantage. I have had rather a nasty attack of angina pectoris this evening. I am very subject to it, and I fear I have dined imprudently. It is an old standing trouble."

"So I infer, Sir Francis."

"You—? Father Roberts told you, I presume?"

"He told me no details. But you have been using an amyl nitrite capsule; the odor is unmistakable."

His face relaxed into a pleasant smile.

"Of course," he said. "I might have known. And you will infer the heart condition also, doubtless." And he held out his wrist. I took it and felt the characteristic pulse of aortic disease.

"It is aortic regurgitation, as we call it," I said.

"I know you do. And there is marked atheromatous degeneration in the artery, and I am told commencing dilatation of the arch. I am well up in my medical terms, you see, doctor. When a man has lived on intimate terms with his

disease for many years he gets to know something about it, and he gets to know the hopelessness of it, too. I am watching my life draw to its inevitable end, and I am pretty sure that the end cannot be far off now."

There was a tone about this last sentence which sent my thoughts away from medical questions with a rush. But I felt it politic to ignore the emphasis.

"Am I to understand that compensation—?"

"No. Dr. Dennis assures me that it is not failing yet. I have other reasons—" He broke off abruptly, and there came a curious far-away look into his eyes. Then he suddenly resumed.

"You are a Catholic, Dr. Manners. I know thus much—and I saw you at Mass. I owe you an apology really for having brought you out to-night. But for the fact that you are a Catholic I should not have sent for you."

I felt it a little difficult to know what to say.

"Please do not apologize—" I began; but he immediately relieved me.

"Nay, I will not put you in difficulties," he said. "I will come to the point at once. I seek advice, not on a medical but on a spiritual matter."

"Surely the priest—" I began again.

"Ah! yes, I know. And I have made overtures in that direction. But Father Roberts is—well—*antipatico*. Shall we let it rest at that? I know what you would say—his manner, yes. But a man's manner will show his mind, you know. And we Cornish are a sensitive race, and we feel things that others would perhaps consider trivial and believe what others would condemn as superstition. I may have been wrong, but there is the position. . . . But if you would rather not advise me, please say so. I have no right to demand a stranger's confidence."

I regret to say that this speech instead of making me feel my own incompetence merely added to my complacency. I even went so far as to be glad the misunderstanding had occurred.

"I shall be most happy," I said, "to do anything I can."

"I thank you. Maybe you are doing a greater charity than you guess. And I am a dying man."

Again there came the curious tone, as of one who held a secret certainty. And I believed that I knew the secret.

"You doctors," he went on, "are accustomed to receive confidences. I give you this in confidence, in the strictest confidence—while I am alive. But when I am gone—nothing matters. You may blazon it to the four winds, if you wish. The house of Treville will have ceased to mark the page of history, for good or ill. . . . This disease I have—you know the causes, the possible causes. Shall we say that the past is as the wind, and the present as the whirlwind? Whatsoever a man soweth—you know the rest. No, doctor, it is all necessary; you must know the whole position; you must know the kind of man who speaks to you. And that man thanks God that he is the last of his race, that he is the last upon whose head the curse can fall . . . "

I started uncontrollably.

"You know of that?" he said quickly. "Tell me what you know. There are tales that get about however closely one guards a secret. What is said?"

"I only know," I replied, "that there is said to be a ghost, in the shape of an ancestor, I believe, who—"

"Yes, go on. I mind not what you say."

"Who committed some sacrilege centuries ago, murdered someone in church, I think; but I have no details. And my authority is only an old county history."

"Ah!" he said, "that is not the whole truth. And it is no ancestor who appears when—when a Treville is to die. It is a priest, the priest who was murdered." Then he broke off and looked at me fixedly. "Now tell me," he said, in a tone almost of entreaty, "what is this to you? Is it some old wives' tale, some childish myth of the dark ages—"

"No, sir," I said. "Quite the contrary. I should be the last to cast ridicule on such a story."

An extraordinary relief came into his voice.

"Thank God for that! Now I can tell you, and you will appreciate my difficulty. This is how it happened. It was in the time of Henry the Eighth that a certain Bertram Treville (of course there was no baronetcy then), being, as the saying went, 'infected with the doctrines of the Reformers', and being a fierce and bloodthirsty man, went into church during Mass

and slew the priest as he stood at the altar. And they say that the blood splashed upon the Host. . . . But enough of that. It is a grim tale; but such things were done. Those days were not these days. I doubt not he went to hell for his deed, but tradition, our tradition, would have it the other way; it would whitewash the assassin and damn the priest. But there—I am coming to see things differently now and I suspect that all that is prejudice, the prejudice of a race . . . that has always been . . . against the Roman Church. . . . "

He broke off and waved his hand toward the decanter. I poured out for him and he took the glass at a long draught.

" I owe you a thousand apologies, doctor," he said, setting down the glass. " In my selfishness I have forgotten courtesy. Will you take anything? "

" Thank you, sir, I would rather not. But I fear you will exhaust yourself talking of these horrors."

" No, no—I am better now. And it must be told. It is on my mind and I am tortured with doubt. No one has heard these things since my father died except my old servant Bryant—one of the rare faithful kind, who has been with me these twenty years; he knows, and he knows too why I have sent for you to-night. But to resume. Ever since then, when a Treville comes to die, the priest appears, but no one sees him save him whose time is come. And my father laughed at it all—yes, you may wonder, but it is true. He was a man who laughed at all such things, he laughed at religion, aye, even at God. I was with him when he died and I saw his face, and I heard him cry out . . . but I will spare you that—and I must spare myself too. My mother (I may as well tell you this) was a Spanish lady and doubtless a Catholic, but she died at my birth. So my father brought me up alone and to his own creed, if creed you can call it, a gross materialism too palpably absurd for any man to believe. And now at the end of my own life I have come to see the utter folly of it all. I have come to the conviction that the Catholic religion is true—it must be true, or there is no God."

Father Roberts' words, " prima gratia, at least it looks so," rushed into my mind. Most certainly it looked so.

" Then, I presume, Sir Francis, that you wish to become a Catholic? " I asked.

"I do," he said; "and yet—I fear . . . My God! why have I told you at all?"

This *volte-face* completely non-plussed me. The man dropped his head on his hands and began to rock himself about, and I sat and looked at him, blinded no doubt as a punishment for my complacency. Instead of coming to the obvious conclusion I was merely alarmed lest he should have another attack or go off in a syncope for which I had nothing at hand to treat him. I was about to say something to this effect when he looked up again.

"No, no," he said. "I will tell you, I must—for it is now or never. I tried to tell the priest but he . . . And if you think me a fool, you must think me a fool, that is all. Briefly it is this. I know nothing of the Catholic religion except the one thing, that it is obviously true. And I do not know why I know that, if you ask me. I can only say that I know it with a certain conviction which is impelling me, and which leaves me no rest. But the moment I begin to act on my conviction, begin to yield to the impelling force, there rises up an insurmountable barrier. It is as if a voice spoke, a kind of imperious constraining voice that would not be said nay. And in effect it says this—'It is not for you. You are the last of a doomed race, and for you there remains nothing but to pay the penalty of your sins and of those of your ancestors. You cannot do anything for yourself—you cannot escape your fate.' Do you understand—?"

I did not. The only thing that suggested itself to me was a case of incipient insanity with hallucinations of hearing.

"May I ask a question?" I said. "The voice—do you hear it externally or is it only in the mind?"

"Oh! it is only in the mind, it is not without. But it is real enough—to me."

Very early stage of melancholia, I thought to myself. Result of brooding on the subject of death tokens—arterial disease too, quite a possible physical basis. I put another question.

"And does the voice make any suggestions—in the way of—?"

"Yes, it does," he said, guessing my meaning. "It suggests that—that I should put an end to the whole business and have done with it. That is the truth, doctor, it is useless hiding it."

Nowadays the diagnosis of "compulsion neurosis" would most likely have followed upon this confession. But we knew nothing of such terms then fortunately for me, or I should have fallen into that trap, without doubt.

"But there is one thing," he added, "that I ought to say. There is a way of escape. I have but to let go, to let things slide, to make a kind of concession to the thing and resolve not to worry about the Catholic religion but just leave it alone—and the whole thing is gone and I am left at peace, for a time. But only for a time. Very soon comes the other impulsion again and breaks over me like a storm cloud . . . "

Then grace lifted the curtain and I saw.

"You have asked for lay opinion, sir, and I give it for what it is worth. This trouble looks to me to be simply a temptation of the devil. You have admitted the Catholic religion to be true; it stands to reason then that the devil will try his best to keep people away from it. And the Church teaches us that if a man goes to hell he goes by his own fault, so that it is impossible that a compelling fate can come between your soul and God to drive it to damnation."

Leaning his chin on his hand he looked at me fixedly.

"Ah!" he said, "you swear that is true?"

"I swear that is true. It is the teaching of the Church, and she speaks with infallible Divine authority."

These last three words evidently clinched the matter.

"Then tell me," he said, "what must I do to become a Catholic."

"You must go to a priest and tell him that you wish to be received into the Church. And you will be instructed and baptized, unless of course you can prove—"

"I can prove the other way. My father would have none of that. But I cannot go—I—"

The change that came over his face alarmed me.

"There is no need to go," I said. "In your case the priest will come to you. There is no time to be lost, and I beg of you to let me go back to Father Roberts now, and—"

The rest of the sentence died on my lips. The look of fear suddenly resolved itself into an overwhelming horror and his voice rose to a kind of hoarse scream.

"Ah-h!" he cried. "Too late . . . the priest . . . !" and fell back, deathly white.

That which I dreaded had come. I seized his wrist, but my fingers felt in vain for the pulse. There was a moment's indecision and then I realized what I doubt not God had sent me there to do. I made a grab at the water jug. As I did so, a physical force (I can only describe it as such) intervened between my hand and the object like a block. I felt my arm held rigid in the attempted act. I made a supreme effort—I believe I cried out the Name of God—and seized the handle. There was no doubt whatever about the proximate matter of that Sacrament, for in my nervousness and haste I emptied most of the contents of the vessel on his head. The water splashed on to his coat sleeve, over the arm of the chair, and streamed down into a pool upon the carpet.

"*Franciscus, ego te baptizo in Nomine Patris, et Filii et Spiritus Sancti.*"

The unconscious man opened his eyes and the horror faded like a dream, and a smile overspread his face, the smile as of one who meets a lover. The lips parted a little and there came in the faintest whisper the Name of names.

"Jesus!" he said—and died. The house of Treville had ceased to mark the page of history.

I stook looking at him in a kind of stupor, the empty caraffe still in my hand. Some water that had evidently been lodged in the seat of the chair began to trickle down on to the floor, and the sound of it woke me. I went to the fireplace and pulled at the bell-rope. Far away somewhere a bell jangled and a door opened and shut. I believe I said something when the man came in; but it was needless, for he did not hear me. He stood and looked, and then going forward to the chair knelt and took his dead master's hands in his. Then the head bent and dropped upon the hands.

II.

"Of course, of course," said Father Roberts, "you did perfectly right in baptizing the man. Nothing else to do. Had the desire, evidently. But the vision! Nervous man, hopeless disease, touch of the melancholy. Family legend, in the blood as I said. And after dinner too, glass of wine and all that. No, no, doctor, don't believe it. Imagination."

I saw that it was useless pursuing this road.

"Do you think he saw our Blessed Lord?" I gasped.

"Ah! maybe, maybe. That's quite another matter. But we can't be certain. Special grace, you know, waking up like that. Well, well, doctor, dramatic case. Never forget it, eh? But I told him why you were here. Archeology. Hunting up the old stones. All that kind of thing. That's why he took to you, I expect."

I said it was, no doubt, but kept my opinion as to other explanations to myself. I could not help feeling a little disappointed with Father Roberts and I determined to seek consolation elsewhere. So I went home and indited a long epistle to Claude, who being fresh from the schools might be presumed to have the whole of theology at his fingers' ends. I flourished the letter in my most dramatic style, but I thought it wise to make some confession of my own shortcomings, though with due measure of reservation. A day or so later I received the following reply.

MY DEAR HILARY:

The only thing at my fingers' ends at the present moment is a decidedly indifferent pen, but I will do my best for you with that. You ask me whether a person I have never seen and about whom I know nothing had a corporeal, imaginary, or intellectual vision of a thing whose existence is extremely problematical, and all I can say is—ask me another! But if you press me for a guess, I should say it is quite possible he did see something in the nature of a diabolical illusion, designed of course to drive him to despair. One or two things you tell me point that way, the extreme horror on the man's face, for instance; but that is very far from proving the reality of the family legend. The man's premonition of death does not count either: his physical condition is good enough there, especially as you say that a sense of impending dissolution is a symptom of it. But the moral position is simple enough. He was being driven by grace and pulled back by the devil, all at once; and the devil got him on a weak spot. My attitude to death tokens, banshees, curses, and all such gentry, is one of polite reserve; I do not deny them, but I wait to be convinced (or, to put it better, I had rather not be convinced, thank you, by any close acquaintance!). And of course the priest (I mean the real live one, not the ghost) made the fatal mistake of not taking him seriously. I am afraid he is a painfully unperceptive person, but he is not as bad as you, sitting there right in front of the man and not spotting that the poor soul was under a cloud of temptation! The whole thing shows how exceedingly careful we

must be in dealing with what appear to us in others to be trivial, absurd, or even contemptible difficulties. I have learnt that lesson from it myself. You ask me if he saw our Blessed Lord. I cannot tell, but again if you press me, I think it looks probable. We cannot know why God gives a special grace to this man and not to that; do not speculate, but thank God that he waked up; for if he had not, there would have remained a perpetual scruple. . . . But there is one thing that interests me particularly and that is your experience with the water jug. To my mind this is the most definite thing about the whole business. As it happens, I know a man here, recently received, who had a similar adventure just before his conversion. He wanted a tract off the rack (it was on some point of Anglican controversy), he put up his hand to take it and it was blocked in exactly the same way as was yours. However, grace triumphed—he got hold of the pamphlet, read it, and made his first act of faith in God's religion there and then. It was the last link in the chain of course, and the devil knew it.

Well, it is a good omen to begin your professional career by baptizing a person; and I doubt not that the last of the Trevilles, "scion of a noble house", will always remember the man who delivered him from his curse. *Ad multos!*

Still one person remained to be tackled, one who would be obliged to play a second fiddle. And there was a little matter to settle with him, too. So when I got back home I took the first opportunity.

"Here," I said, "now perhaps you will tell me what you were betting on."

And Jefferson burst out laughing.

"My dear man!—a dead cert, practically. I know Father Roberts, or rather I did some little time back, though he has forgotten me, I reckon. And I know his sort. He's one of the hail-fellow-well-met kind who will buttonhole anybody who comes along, for the sake of a chat. It was ten to one he would tell you about his eye—he told me, only I didn't let on. You would, I was pretty sure of that. But the case was a pure spec. What was it—anything you can tell?"

"I can now," I said, "the man is dead."

"Dead, is he? That's a nice beginning, Manners. What did you give him, ten grains of strychnine or—"

"No. The Sacrament of Baptism."

"Eh, what?" he said. "You come along and tell me that—right now."

So I told him.

"LUKE."

Analecta.

CONSTITUTIO APOSTOLICA.

MONTEREYENSIS ANGELORUM ET ALIARUM

DIVISIONIS ET ERECTIONIS

PIUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Romani Pontifices, utpote Iesu Christi vices fungentes in terris, sanctissimum Eius nomen et cultum latius semper propagare studuerunt et pari sedulitate prospicere curarunt spirituali necessitati et utilitati fidelium. Ubi itaque viderunt ob auctum eorum numerum, vel ob nimium protractos dioecesium limites, Episcopum non posse necessarias paternasque curas erga omnes sibi creditos christifideles habere, novam ex illis dioecesim erigere curarunt et populum ab antiqua dioecesi seiunctum novo Pastori commiserunt.

Cum itaque dioecesis Montereyensis Angelorum latissime pateat, expostulatum est ab Apostolica Sede, ut memorata dioecesis divideretur et, finibus quidem dioecesium Sancti Francisci in California et Sacramenti meliore ratione praestitutis, nova episcopalis sedes erigeretur. Quibus precibus, ut aptius consuleretur christifidelium regimini et ad maius

religionis incrementum hoc conduceret, benigne annuendum censuimus.

Quamobrem suppleto, quatenus opus sit, quorum intersit vel sua interesse praesumant consensu, Nos, de Apostolicae potestatis plenitudine, exstantem dioecesim Montereyensem Angelorum in duas dioeceses dividimus et constituimus, quarum altera, in septentrionali territorio, denominabitur *Montereyensis Fresnensis*, altera vero, in meridionali parte, *Angelorum Sancti Didaci*.

Ut autem fines dioecesis Montereyensis Fresnensis rationali modo delineentur, Nos, debitis ad hoc factis dismembrationibus, quod attinet ad dioecesim Sacramentensem et ad archidioecesim Sancti Francisci in California, civiles comitatus, qui sequuntur, ex integro dioecesi Montereyensi Fresnensi tribuimus, nimirum: *Fresno, Inyo, Kern, Kings, Madera, Mariposa, Merced, Monterey, San Benito, San Luis Obispo, Santa Cruz, Tulare*; assignamus dioecesi Angelorum Sancti Didaci octo integros comitatus, qui vulgo nuncupantur: *Imperial, Los Angeles, Orange, Riverside, San Bernardino, San Diego, Santa Barbara, Ventura*, et simul archidioecesi Sancti Francisci attribuimus totum comitatum Sanctae Clarae, adeo ut dioecesani fines iidem sint ac fines civilium comitatuum.

Nos autem noviter erectae dioecesis Montereyensis Fresnensis sedem et cathedram episcopalem constituimus in civitate *Fresnensi*, quam idcirco ad civitatis episcopalis fastigium extollimus, eidem tribuentes omnia privilegia ac iura quibus ceterae civitates episcopales ex iure communi fruuntur, atque simul ecclesiam Sancti Ioannis Baptistae ad dignitatem cathedralis evehimus et ipsi eiusque pro tempore Episcopis tribuimus honores, insignia, favores, gratias, privilegia et iura, quibus aliae cathedrales ecclesiae ac earum Antistites iure communi vel legitima consuetudine gaudent; insuper aedes parochiales Sancti Ioannis Baptistae in aedes seu sedem episcopalem transmutamus. Dictam cathedralem Ecclesiam suffraganeam constituimus metropolitanae Ecclesiae Sancti Francisci in California, illiusque pro tempore Episcopos iuri metropolitico Archiepiscopi S. Francisci subiicimus.

Quod dotem attinet, huic dioecesi Montereyensi Fresnensi bona assignamus et reditus omnes etiam adventicios, quacumque ratione ad mensam episcopalem obventura: ac Episcopo

pro tempore facultatem concedimus cathedraticum imponendi aliaque iuxta sacros canones pro eius discreto iudicio statuendi, quibus necessitatibus dioecesis rite consuli possit.

Iubemus autem quod spectat ad Consultorum coetus nominationem, ad Administratoris dioecesis, sede vacante, electionem, ad ipsorum clericorum et fidelium iura et onera et quidem ad erectionem parvi Seminarii dioecesani aliaque huiusmodi, rite servari quae Codex iuris canonici praescribit, cauto tamen ut alumni Seminarii pro studiis philosophicis et theologicis ad aliquod maius Seminarium mittantur.

Mandamus insuper ut omnia documenta et acta, quae dioeceses Montereyensem Fresnensem atque Angelorum Sancti Didaci earumque clericos et fideles respiciunt, necnon ea quae territoria dismembrata spectant, respective ad proprias episcopales Curias tradantur et in earum archivis sedulo asserventur.

Quousque vero dioecesis Montereyensis Fresnensis de proprio Pastore provideatur, venerabili fratri Ioanni Cantwell, hucusque Episcopo Montereyensi Angelorum, nunc vero in Episcopum Ecclesiae Angelorum Sancti Didaci praefecto, eiusdem regimen committimus, tamquam Administratori Apostolico, omnibus cum facultatibus, quae huic muneri sunt propria.

Quae autem hisce Litteris, Apostolica auctoritate, a Nobis decreta sunt, nulli hominum, ullo unquam tempore, infringere, aut iis repugnare, vel quomodolibet contraire liceat. Si quis, quod Deus avertat, hoc attentare praesumpserit, sciat obnoxium se evasurum esse poenis a sacris canonibus contra obsistentes exercitio ecclesiasticae iurisdictionis statutis.

Ad haec autem exsecutioni mandanda deputamus venerabilem fratrem Ioannem Bonzano, Archiepiscopum titularem Melitenensem, in Foederatis Americae Septentrionalis Statibus Delegatum Apostolicum, eique necessarias huic negotio facultates tribuimus, etiam subdelegandi alium virum, in ecclesiastica dignitate constitutum, ac definitive sententiam dicendi de quavis occurrente difficultate vel oppositione, imposito onere ad sacram Congregationem Consistorialem intra sex menses, fidem, authentica forma exaratam, absolutae exsecutionis huius Nostri mandati transmittendi.

Decernimus denique has praesentes Litteras valituras, contrariis quibuslibet, etiam peculiari et expressa mentione dignis, minime obstantibus.

Datum Romae apud Sanctum Petrum, anno Domini millesimo nongentesimo vigesimo secundo, die prima mensis iunii, Pontificatus Nostri anno primo.

✠ C. CARD. DE LAI, *Episc. Sabinen.*
S. Congreg. Consistorialis Secret.

O. CARD. CAGIANO
S. R. E. Cancellarius.

ACTA PII PP. XI.

I.

AD EMUM P. D. FRANCISCUM, TIT. SANCTAE PUDENTIANAE, S. R. E. CARD. BOURNE, ARCHIEPISCOPUM WESTMONASTERIENSEM: DE COETU MISSIONALI CONVOCATO AD COMMEMORANDUM CCC ANNUM A SACRA CONGREGATIONE FIDEI PROPAGANDAE CONDITA.

Dilecte fili Noster, salutem et apostolicam benedictionem.— Cum tertio exeunte saeculo postquam Sacra Congregatio de Propaganda Fide condita auspicato est, a templo Vaticano non adstantes tantummodo, verum etiam catholicos omnes alloqueremur, bona certaque spe tenebamur fore, ut, quae, afflante Spiritu Paraclito, ipso Pentecostes die, verba fecissemus, uberrimi ea fructus exciperent. Cui quidem exspectationi Nostrae optime congruere rei eventus videtur; novimus enim, venerabiles in episcopatu fratres, quorum satis multi praesentes sollemnibus ritibus aderant, sollicitudinis participes Nostrae, datis ad suos cuiusque fideles litteris, nomine Nostro impense earum opem stipemque sacris expeditionibus tuendis poposcisse. Iamvero cum mirifice delectati simus perstudiosa Episcoporum in re tanti momenti voluntate, tum animi Nostri voluptatem auxit quod nuper audivimus, catholicis e Britannia esse deliberatum, una cum supplicationibus in triduum habendis in gratiarum actionem, in Coetum convenire quem Missionarium vocant, ad commemorandum trecentesimum a Sacra Congregatione condita annum, in quem centesimus quoque ab Opere Propagationis Fidei constituto feliciter incidit. Exhibitum vero Nobis a Cardinali Congregationis Praefecto statorum sollemnium libellum cum legeremus, vidimus libenter ea fore peragenda te, dilecte fili Noster, praeside, cuius auctoritate decreta sunt, itemque assidentibus, honoris et consilii sociis, reliquis Britanniae Praesulibus. Quodsi nomina eorum attendamus,

qui curatores Coetui apparando vel oratores locis e proposito tractandis delecti sunt, dubitare non licet quin commemoratio ista dignitati gravitatique causae respondeat. Confidimus equidem, sacerdotes ac fideles Britanniae nova ex hoc Coetu fidei capere incrementa eumque fraternae necessitudinis haurire spiritum, quo imbutos esse decet illius nationis cives quae latissime terra marique patet. Necessitudinis, inquimus, qua omnes fratres in Christo Iesu sumus, et cuius vim qui in animo penitus insidere sinat, is profecto, praeterquam quod in missionali catholico, omni amoto nationis vel sodalitatis discrimine, generosum agnoscet virum, qui legitime apostolatus munus apud infideles populos summo cum labore atque haud raro cum ipsius vitae iactura persequitur, largam praeterea stipem in sacrarum expeditionum utilitatem conrogabit, nullo delectu, quemadmodum ad universos homines, quicumque ii sunt, quocumque orti genere, christiana pertinet caritas. Amplificationem vero christiani nominis inter gentes, quae *in umbra mortis sedent*, aeternamque tot misserimorum hominum salutem subsidiis omne genus provehere, res est omnium sane praecellentissima ac paene divina, in eamque constat Opus a Fidei Propagatione tam incenso incumbere studio, ut non modo principem inter alia eiusmodi instituta obtineat locum, sed etiam providenter videatur hominibus comparatum, ne diutius id prorogetur ac distineatur quod tam crebro Patrem, *divina institutione formati*, efflagitamus: *Adveniat regnum tuum*.—Qua in re nihil certe optabilius quam ut catholici omnes Operi a Fidei Propagatione adscribantur, quod quidem a decessoribus Nostris, hoc centum annorum spatio, sacris indulgentiis locupletatum, Nosmetipsi nuper, fausta sollemnis commemorationis occasione, Apostolicae huic Sedi proxime subiecimus atque obstrinximus; unde sequitur, Romano Pontifici eo Opere, veluti pretioso quodam instrumento, licere posthac, ad stipem colligendam atque inter sacrarum expeditionum stationes tempestive opportuneque partiendam, feliciter uti. Cum autem Operi eidem tamquam subsidiaria inserviant et Opus a S. Infantia et Opus, quod, a Petro Apostolo nuncupatum, rectae prospicit cleri indigenae institutioni, nemo non videt, esse utrumque ceteris anteferendum inceptis, quae omnibus quidem laudibus digna, peculiare aliquid in hoc genere sibi propositum habeant.—Itaque si catholici e Britannia hortationibus Nostris

obsequantur—quod, ceterum, pro certo habemus, tantum apud eos christiana caritas potest cum religionis studio atque Apostolicae Sedis veneratione coniuncta—Coetus, quem propediem in templo cathedrali Westmonasteriensi agent, non in vacuas declamationes evasurus est, ut in hominum congressionibus saepe fit, sed ea allaturus catholicis missionibus emolumenta, ut infideles populos ita appellare posse videamur: *Levate capita vestra, quoniam appropinquat redemptio vestra.*—Interea Spiritus Paraclitus in omnes, quotquot istuc conventuri sunt, sapientiae et caritatis munera effundat: quorum auspicem, itemque paternae benevolentiae Nostrae testem, tibi, dilecte fili Noster, venerabilibus fratribus Archiepiscopis et Episcopis, universoque clero et populo vobis commisso apostolicam benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum, die XVII mensis septembris MCMXII, Pontificatus Nostri primo.

PIUS PP. XI.

II.

AD R. P. D. ALOISIUM HICKEY, EPISCOPUM PROVIDENTIENSEM, QUINQUAGESIMO ANNO AB EADEM DIOECESI CONDITA.

Venerabilis frater, salutem et apostolicam benedictionem.—Peculiari quadam animi iucunditate nuntium accepimus, primo adventantis mensis novembris dominico die, quinquagesimum annum a condita ista dioecesi sollemniter celebratum iri. Tuam Nos quidem gregisque tui sanctam laetitiam libenter participantes, una vobiscum debitas Deo gratias persolvimus tum quod huius temporis decursu tot tantisque beneficiis vos divina Providentia cumulaverit, tum quod isti filii dilectissimi acceptorum munerum se memores gratosque aeterno Numini usque praebuerint. Spatium autem praeteriti temporis conspicientibus, uberemque fructuum copiam, quos operose collegistis, libenter intuentibus, laetissima Nobis spes affulget fore ut uberiores etiam in posterum, ad gloriam Dei animarumque utilitatem, in ista honoris tui sede fructus percipiantur. Id autem quo facilius eveniat, tibi, venerabilis frater, nec non clero populoque tuo apostolicam benedictionem peramanter in Domino impertimus, simulque facultatem facimus tum tibi tum singulis ditionis tuae curionibus vel aliis sacerdotibus a te designatis,

semel impertiendae, dominico die quem supra memoravimus, benedictionis papalis cum indulgentia plenaria consuetis Ecclesiae conditionibus lucranda.

Datum Romae apud Sanctum Petrum, die v mensis octobris MCMXXII, Pontificatus Nostri anno primo.

PIUS PP. XI.

S. RITUUM CONGREGATIO.

I.

De non apponendis Templis Tabulis cum Nominibus Defunctorum ibidem non sepultorum.

Sacrae Rituum Congregationi pro opportuna declaratione sequens dubium expositum fuit; nimirum:

"Utrum in ecclesiis earumque cryptis divino cultui destinatis apponere liceat tabulas cum inscriptionibus et nominibus fidelium defunctorum quorum corpora inibi tumulata non sunt nec tumulari possunt iuxta canonem 1205 § 2 Cod. I. C."

Et Sacra Rituum Congregatio, omnibus accurate perpensis, proposito dubio respondendum censuit:

"*Non licere,* iuxta alias resolutiones et ad tramitem decreti S. R. C. n. 733 et can. 1450 § 1 Cod. I. C."

Atque ita rescripsit et servari mandavit. Die 20 octobris 1922.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

II.

Circa Campanulam pulsandam in Celebratione Missae.

Occasionem nacti Congressus Eucharistici Internationalis hoc anno Romae habiti et prospero felicique progressu probati, quidam Sacrorum Antistites aliique viri dignitate ac pietate conspicui, ad decorem divini cultus erga ipsum ineffabile Eucharistiae mysterium, etiam per uniformitatem ritus et aedificationem christifidelium, provehendum, Sacram Rituum Congregationem adierunt, reverenter postulantes:

" Utrum Rubricae quae in *Ritu celebrandi Missam*, tit. VII, n. 8, et tit. VIII, n. 6, praescribunt ministro pulsare campanulam ad *Sanctus* et *ad elevationem Hostiae et Calicis*, post consecrationem, applicandae sint etiam ad Missas solemnes seu cantatas et pontificales, de quibus tamen circa campanulam pulsandam *Missale Romanum* in citatis titulis et *Caeremoniale Episcoporum*, lib. II, cap. 8 silent? ".

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, quibusdam casibus a communi regula iam exceptis per *decreta* edita nn. 3157, *Mechlinien.*, ad 10 (5 septembris 1867), 3448, *Societatis Iesu*, ad 2 (11 maii 1878) et 3814, *Dubiorum* (21 novembris 1893), inspecta praxi communi et antiqua, perpensis rationibus quae in casu aeque militant pro Missis privatis et aliis solemnioribus; nempe: Christifidelium attentio, laetitia, devotio, fidei catholicae professio in veram ac realem Iesu Christi praesentiam in SSma Eucharistia, eorumque consociatio angelicis choris ad laudandum Deum et adorandum; quum neque obstet praenotatum silentium, quod, sicut in aliis caeremoniis, suppletur in casu per expressas Rubricas quae non distinguunt inter Missas privatas et Missas solemniores, neque has excludunt, proposito dubio ita respondendum censuit: *Affirmative, et ad mentem.*

Mens autem est: " Si usus, ex toto vel ex parte contrarius, in aliqua ecclesia Conlegiata, Cathedrali et Patriarchali, aliisque ecclesiis seu oratoriis hucusque viguerit, eadem ecclesia seu oratorium, amodo se conformet communi praxi et enuntiatae Rubricarum interpretationi; nisi, loco campanulae, alterum et congruum signum adhibeat. Insuper ad removendum, quantum fieri potest, inconveniens quo aliqui de longinquo vel de propinquo in templo sistunt sine attentione ac reverentia etiam ad praecipuas divinorum mysteriorum actiones, maxime expedit, ut paulo ante consecrationem aliquod campanulae detur signum, iuxta communem ecclesiarum praxim."

Quam resolutionem et mentem Sanctissimo Domino nostro Pio Papae XI, per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum, relatas, Sanctitas Sua ratas habuit, approbavit et servari mandavit. Die 25 octobris 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

DOMESTIC PRELATE OF HIS HOLINESS:

24 July: Monsignor John Golden, of the Diocese of Auckland.

2 August: Monsignors Augustine C. Breig, Patrick H. Durnin, and Dominic F. Thill, of the Archdiocese of Milwaukee.

30 September: Monsignor John P. Cullen, President of the English College at Lisbon, Portugal.

PRIVY CHAMBERLAIN *soprannumerario* OF HIS HOLINESS:

15 July: Monsignor Joseph Lebeau, of the Archdiocese of Quebec.

13 October: Monsignor Joseph L. J. Kirlin, of the Archdiocese of Philadelphia.

COMMANDER OF THE ORDER OF ST. GREGORY THE GREAT:

22 September: Mr. Stephen Egerton Harding, of the Archdiocese of Birmingham.

27 September: Dr. Peter Moylan, of the Archdiocese of Philadelphia.

5 October: Dr. Michael Dominic Kelley, of the Diocese of Plymouth.

PRIVY CHAMBERLAIN OF SWORD AND CAPE *soprannumerario* OF HIS HOLINESS:

26 August: Marquis Martin Maloney, of the Diocese of Trenton.

17 October: Mr. Walter Raleigh Kerr, of the Archdiocese of Westminster, and Mr. Edward Villère Papin, of the Archdiocese of St. Louis.

20 October: Marquis Annibale Viti Mariani, of the Diocese of St. Augustine.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC CONSTITUTION dividing the present diocese of Monterey and Los Angeles into two separate and distinct dioceses, namely Monterey-Fresno and Los Angeles-San Diego.

APOSTOLIC LETTER (1) to Cardinal Bourne, Archbishop of Westminster, on the missionary congress to be held in London in commemoration of the third centennial of the S. Congregation of Propaganda; (2) to the Right Rev. Aloysius Hickey, Bishop of Providence, on the occasion of the fiftieth anniversary of the founding of the Diocese.

SACRED CONGREGATION OF RITES: (1) decides that tablets containing the names of deceased persons whose bodies are not buried in the churchyard should not be affixed to the church; (2) interprets the rubrics regarding the ringing of the bell at low Mass, Missa cantata and high Mass.

ROMAN CURIA announces some recent pontifical appointments.

MIXED MARRIAGES—CAN THEY BE STOPPED?

To the Editor, THE ECCLESIASTICAL REVIEW.

A recent issue of the REVIEW presented an article on mixed marriage by "Worried Pastor" which awakened in me, and I presume in a thousand other pastors, a keen and sympathetic interest.

Of the many problems that confront a priest in the pursuit of his pastoral duties the most vexatious and discouraging is admittedly the mixed marriage. Its baneful influence on the spiritual interests of the Catholic party and offspring is so familiar to the experienced pastor that it is with dread and reluctance he officiates at the nuptial ceremony. The keenest pang, however, lies in the hopeless reflection voiced by "Worried Pastor" that "mixed marriages cannot be stopped".

For some years I labored under the same conviction of helplessness—but, thank God, that experience is a thing of the past.

I am convinced that mixed marriages can be stopped or at least reduced to a negligible number and this by a means both simple and reasonable.

Trusting that my experience may be of some benefit to my "worried" confrères, I will state it as briefly as possible.

Some thirty-three years ago, immediately after ordination, I was assigned to my present parish, where mixed marriages had flourished with all the ease and vigor of the proverbial bay-tree. They were deplorably numerous and fashionable. The so-called "best" people were "mixed" and of course the prestige of fashion exercised a powerful influence on the nether classes.

Ten years of my young life were harrassed with all the worries that such a condition is wont to provoke. During this time I conscientiously tried all the time-honored remedies prescribed by pastoral theology, one of which was frequent preaching against such dangerous alliances. Well, preach I did, but the only appreciable effect that I could discern was—irritation on the part of the "élite" and others who were "mixed". As an efficient deterrent against mixed marriages it proved to be a failure. I organized clubs and societies, social, literary, and dramatic, to foster the nuptial vocation among my young people. But in spite of all my efforts as a matchmaker the sons and daughters of God persisted in falling in love with the daughters and sons of men.

Finally, in desperation, I resolved to study the problem with the view of discovering, if possible, some means that would, at least, mitigate the evil effects of mixed marriage which I felt powerless to prevent.

In pursuing this study I realized more and more that the chief and prolific source of the ills which beset mixed marriage is the profound but, in most cases, inculpable ignorance of the non-Catholic party regarding the Church and her teachings But what was more to the point I found that the average non-Catholic knows nothing of the sacred nature, dignity or purpose of matrimony—or of the important duties which that state enjoins. In fact his views of matrimony are diametri-

cally opposed to Catholic teaching. To him it is but a civil contract and one of the most fragile contracts known to civil courts. He or she considers race-suicide a guiltless practice, or if not wholly guiltless at least condoned by fashion and economic exigency.

The vital importance of Christian training for the child means nothing to him for the simple reason that, as in most cases, it has had no part in his early development.

Of the devotions of the Church, of Confession, of the Mass, etc., he believes only what he has been taught from childhood; namely, that they are but crass superstitions invented by a crafty priesthood to deceive gullible people; or as the Thirty-Nine Articles would say: "fond things vainly invented and —repugnant to the word of God".

In view of these facts, well known to every priest who has instructed converts, the conviction grew that as long as this state of ignorance obtained in the non-Catholic party to a mixed marriage there could be no reasonable expectation of love and harmony or even security in that home, much less assurance of the fulfilment of its sacred duties and vital obligations.

In fact it seemed to me not only cruel but little short of criminal to officiate at the marriage of a wholesome conscientious Catholic girl imbued with Catholic ideals to a man who ignores or repudiates these ideals, whose notions of marriage are pagan—of earth, earthy.

The dispensation granted with great reluctance by the Church legalizes the ceremony and thus to some degree eases one's conscience but does not eliminate that formidable cause of trouble—ignorance. Like the solicitous physician she bandages the cancer which she is powerless to eradicate and applies an antiseptic in the form of an "agreement" which the non-Catholic party is required to sign. Its purpose is to protect the Catholic party and offspring from the infectious example of the non-Catholic parent and theoretically it would seem to be efficient, but practically it proves to be of little value.

A conscientious non-Catholic will not and should not "agree" to have his children reared and educated in the Catholic faith which he believes to be false, corrupt, and superstitious. He considers the demand unjust and unreason-

able—just another sample of Catholic tyranny; and though he may sign it under the constraint of circumstances he surely will not consider himself obligated to fulfill it; while to the conscience-less non-Catholic the "agreement" means nothing more than the historic "scrap of paper".

In view of these facts I resolved, some twenty years ago, never to officiate at a mixed marriage before the non-Catholic party had taken a complete course of instructions. My primary purpose at the time was, not to effect his conversion (this seemed too improbable), but to remove his prejudice and misconceptions and give him an intelligent view of Catholic faith and practice which would necessarily play an important part in his future home life.

The results of my experiment exceeded my most ambitious dreams and taught me the important and encouraging fact that the average non-Catholic wants to be right and is willing to listen to and follow the right if opportunity be given him. The records for fifteen years show seven conversions out of every eight instructed: and for the past five years the average has risen to ten conversions out of eleven. This, of course, means that where ordinarily we would have had eleven mixed marriages we have had only one and in several cases this one who failed to enter the Church previous to marriage, chiefly on account of family opposition, came into the Church later on. At any rate we corrected his erroneous views about the Church, dispelled his prejudices and equipped him with wholesome information regarding his duties as husband and parent. Thus enlightened he could sign the "agreement" intelligently and conscientiously with assurance of its faithful fulfillment.

Our late Bishop, James Schwebach, was so favorably impressed with the results that he enacted a diocesan law obligating the pastors to give a course of instructions to the non-Catholic party to a prospective mixed marriage before making application for a dispensation.

He required two instructions per week for six weeks; but I believe that is not sufficient. Experience convinced me that the more thorough the instructions the better the results; that a superficial knowledge may do more harm than good. In my opinion, twenty-four instructions should be the minimum.

The Archdiocese of Milwaukee and some dioceses in this country and Canada have likewise adopted this same rule. Were the law universal and conscientiously carried out by the pastors, I am confident that mixed marriages would be rare. To-day mixed marriage is the chief source of the deplorable leakage from the Church. Why not make the prospective mixed marriage a source of conversions? A feeder instead of a sapper?

ARTHUR B. C. DUNNE.

MIXED MARRIAGES IN THE THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The proposal to have mixed marriages celebrated in the church instead of stigmatizing them as a concession reluctantly witnessed by the Church's official minister in the priest's house, made by "Worried Pastor" in the November number of the REVIEW, recalls a discussion of the same subject in your pages some years ago. It was pointed out then and by excellent authority, that the idea of having to officiate at "mixed marriages" in the house or sacristy may be much less of a worry to pastors if they took the trouble to prevent such marriages by systematic means of instructing the parties before assisting at the ceremony, instead of taking for granted that the knot has to be immediately tied for better or for worse. Besides the appeal to the conscience of the Catholic party, to the common sense of the Protestant party, and the power of persuasion, there is in nearly every case in which the priest or pastor may safely officiate, the opportunity of some definite preparation during which proper instruction can be given, which must, if rightly administered, become a powerful factor with any serious couple about to enter into a solemn contract for life. The case among Catholics when the marriage ceremony has to be performed in a hurry is rare; at least much rarer than it is outside the Church. If time is required for the engagement, the preparation of a trousseau, housekeeping preliminaries, and invitations, all of which take weeks in most cases, why should not the couple be able to give half-an-hour each day for two or three weeks to serious consideration of the immense responsibilities they assume in getting married,

unless they mean to live like beasts, in which case the priest ought not to officiate at the so-called nuptials at all.

I happen to have an Index of the full set of the REVIEW, and I find that the subject has been dealt with so often that the titles alone cover several pages of the volume. But the most enlightening articles are found in the later volumes, XXXIX, XLVI and XLIX, where diocesan legislation shows what can be done to reduce the evils of mixed marriages. The sum total of it all is: insist that the parties who come to be married, also come for a preparatory course of instruction in which not only the chief points of Catholic doctrine and its obligations for the Catholic party are gone over but the special duties of the marriage state, securing domestic peace and the proper education of children, are made clear. Both parties to the marriage should be made to attend the instructions. The motive suggested to the non-Catholic is that he or she has a right and duty to know what the Catholic party believes as essential to salvation and conjugal happiness, in order to avoid future misunderstanding between husband and wife. Moreover the non-Catholic party should be able to protect the Catholic party against any false aspersions arising from prejudice and bigotry to which the Catholic may be exposed. The non-Catholic should be made clearly to understand that he or she is not expected to accept the doctrine of the Church unless it appeals to his or her reason and issues in a desire to embrace it. Probably most of us have read that excellent biographical novel *Pastor Halloft*. There is an instructive and pleasant chapter in the book on what the old priest used to do with applicants for mixed marriages. He did not always make them Catholics, but he made them friends of the Church, and that helped also the education of children born of mixed marriages. Let worried pastors read it and the articles in the REVIEW if they can put their hands on them.

A BROTHER PASTOR.

GUARANTEES FOR PURE BEESWAX CANDLES.

Again we direct attention to the manner of securing pure beeswax for the service of the sanctuary. The commercial spirit of manufacturers, together with the purchaser's desire

to obtain at too cheap a rate what is necessary for altar service, combine to defraud God of the sacred tribute due to and demanded by Him. There are two safe ways of buying candles for the February blessing on Candlemas Day. One is to order liturgical candles with the guarantee of the percentage of pure wax stamped on each separate piece. The other is to get a certificate with each purchase stating that each candle contains the proper percentage of pure beeswax. This latter form should be specific as to the separate pieces; that is to say, it is not enough to buy on a general guarantee that the goods delivered are "Rubrical". Brands so labelled, which were recently analyzed by certified chemists, have been found to contain less than twenty-five per cent of pure beeswax, although the price paid for the candles, with their seventy-five per cent of refined coal tar in the form of paraffine, was as high as that which would have procured the pure beeswax. It is a matter of personal responsibility and might, it would seem, be undertaken by the ecclesiastical authorities in the same way as the providing of sacred oils, sacrificial meal for the temple breads, incense and wine, was the business of the levites under the Old Law and the sacred Guilds of the Middle Ages, or the religious communities occupied with agriculture, viticulture, and the industries that minister to the sanctuary in later times. Combined ecclesiastical action could save millions of dollars for Catholic worship, for the Extension of Home and Foreign Missions, by organizing sacred industries which would at the same time keep the sanctuary from the invasion of the money-changers.

THE "MARIANUM"—ASSOCIATION OF PRIESTS' HOUSEKEEPERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

It may interest you and your readers to know that the Marianum, the Association of Priests' Housekeepers organized last year, is living, growing, and doing good. At the end of the retreat held in Elm Grove, Wisconsin, 16 October, 1922, well attended and well made, the first annual meeting was held.

The report showed that four diocesan branches had been organized; that the Association's Employment Bureau had

found housekeepers for ten rectories; and that many priests and bishops had written words of approval and encouragement.

The housekeepers who come to make the retreat and to join the Marianum show a fine spirit. It is truly inspiring to notice that every word of the conferences relating to the dignity, mission and sacrifices of the priests is much appreciated. The members evinced deep respect and love for the priesthood whom they serve as "men of God".

At an informal meeting possible misapprehensions of the work of the Association were freely discussed, and it was emphasized again and again that the Marianum exists not to improve the financial or economic conditions of the housekeepers but to raise the standard of housekeeping of every rectory; that its chief object is to encourage housekeepers to maintain a high appreciation of their position and responsibility, and not only to do good in their respective rectories but to help in a prudent systematic way their sisters, as well as to find housekeepers of equally high ideals for the pastors who are in need of them; and to work and pray that every rectory may have a good housekeeper.

The fear that retreats and meetings of housekeepers may give rise to abuses of gossip and odious comparisons is eliminated by the well understood rule that silence should be strictly enforced; that all gossip should be, then and always, systematically frowned down. It was expressed as the conviction of all that such retreats are most beneficial; that the pastors who permit and assist their housekeepers to make the retreats are promoting a great and beneficent work.

The housekeepers who meet our retreatants will learn from them the things that are good and not the things that are bad. To meet the best is to improve the good and the imperfect.

Applications for housekeepers come frequently. Twenty-two pastors are on the waiting list now. Priests who know women qualified for that responsible position will do these pastors a favor by recommending the Marianum, and by writing to its headquarters, 834 Thirty-sixth Street, Milwaukee, Wisconsin.

C. M. THUENTE, O.P.

MORE ABOUT PREACHING.

To the Editor, THE ECCLESIASTICAL REVIEW.

The REVIEW is called upon in one way or another so frequently to discuss preaching that one almost hesitates to invite or offer any thing more on the subject. If, however, the editor accepts or rejects communications according to his judgment, a contributor may feel absolved from responsibility and he may offer comment with impunity.

These lines are occasioned by the reading of an article in the *Yale Review* of October. The title is "The Worship of the Sermon". The author is Francis E. Clark. It is the intention of the article to show that the setting forward of the sermon with corresponding diminution of emphasis upon worship and prayer in Protestant churches is one of the important factors in the falling-off of church attendance and the general decline of Protestantism. The author does not find fault with sermons or with ministers in themselves.

It is "the worship of the sermon instead of the worship of God" that he has in mind. People go to church, he says, "to hear the new minister, not to worship God, not to hear the Bible read, not to join in prayer and praise." He instances some church announcements wherein prayers, hymns and Scripture reading are called "preliminaries". This arrangement assumes that the sermon is the chief element of the service. The writer of the article believes that this condition is responsible for much of the sensationalism found in the preaching that he discusses. Since the sermon is so important the minister must make it attractive. If he is unable to master the sources of legitimate attraction in the quality of his sermons, recourse to sensationalism is natural. If the minister succeeds in resisting the pressure toward sensationalism, he is so completely taken up in the preparation of sermons that he has little, if any, inclination for any other duty of his ministry.

The article in question suggests some reflections concerning preaching in our own circles. Are we not drifting toward the other extreme in permitting the sermon to take on a diminishing importance which is significant in the summing up of spiritual life? Our laity have the feeling of positive spirit-

ual achievement when they attend the Holy Sacrifice of Mass and associate their prayers and worship with that august ceremony. There is something vital, intimate and personal in prayer and worship in the Catholic life which brings infinite satisfaction. If we except series of sermons by distinguished preachers from a distance, it seems that a sermon scarcely counts in the attractiveness of Catholic worship. That it repels frequently or is borne with patience goes without saying.

Crowded churches, long lists of announcements, Masses succeeding one another rapidly, make leisurely and careful sermons at Sunday Mass rather rare. If every priest is in a certain sense the custodian of the prestige of sermons in Catholic life, should we not try to make the sermon more effective than it is. Someone with a knack for organization might create a Guild of Preachers whose members would pledge themselves to prepare their own sermons according to a certain standard and encourage others to do the same. Certainly our own general inadvertence to the dignity and role of the sermon is in curious contrast with the subtle evils that threaten the Christian life at so many points. The laity will be exposed twenty times to dangers to faith and insidious twisting of moral principles to once that they will hear an impressive sermon that lights the way for them. Thank God the Catholic life has tremendous momentum from its historical past. But the maintenance of that momentum demands doctrinal sermons that are dignified and informing, and moral appeals that will sustain the idealistic impulses of faith.

The laity might help some. They seem at times to care so little about preaching that they praise a poor sermon as readily as a good one. The sermons that they get will invariably be of the quality that they unyieldingly demand.

Let us recognize the conditions that are depressing the sermon and do what we can to maintain its force and quality in our Catholic life.

X.

THE RECENT ADDITIONS TO THE ROMAN RITUAL.

The publication of a number of changes to be introduced in the forms of administering the last sacramental rites, and in particular in the prayers to be said when giving Extreme Unction, the Apostolic Blessing "in articulo mortis", in the "Ordo Commendationis Animae", and "In Expiratione",[1] has raised questions from priests who wished to insert the required changes in their old ritual books. Some could find no place in the Oratio "Proficiscere" to insert the invocation to St. Joseph "post verba Virginis Mariae", because these words were not to be found in the prayer "Proficiscere". Others could find no prayer "Clementissima Virgo" (after which the new oration to St. Joseph is to be inserted). There are also priests who are accustomed to say the prayers for the dying in the vernacular and who are anxious to have the English version of these additions in their manuals, such as the Baltimore ritual approved by the late Cardinal Gibbons.

In answer to these various doubts we have to recall the fact that some earlier changes had been made in the ritual, not contained in the older editions.[2] The late war made it difficult for the liturgical publishers, but especially for the Pustet firm of Ratisbon, on which the clergy largely relied for the promulgation of such changes, to print editions embodying the new forms. Just before the war (1913) the Pustets published a new ritual in which the changes up to that date were inserted. Here the prayer "Ad te confugio" as well as the invocation to Our Blessed Lady in the "Proficiscere" is found, but not in the other rituals for use on sick-calls. We now print the changes as they occur in their places more fully than is done in the Decree of the S. Congregation of Rites above referred to. The officials at Rome evidently had before them a copy containing the changes up to 1913.

Prayers in administering *Extreme Unction*:

1. Just before the anointing, the Prayer of the Ritual "In nomine Patris" reads as follows:

In nomine Patris et Filii et Spiritus Sancti, extinguatur in te omnis virtus diaboli per impositionem manuum nostrarum, et per in-

[1] See ECCL. REVIEW, November, pp. 499-501.

[2] See ECCL. REVIEW, April, 1914, p. 394.

vocationem *gloriosae et sanctae Dei Genitricis Virginis Mariae, ejusque inclyti sponsi Joseph,* et omnium sanctorum Angelorum, Archangelorum, Patriarcharum, Prophetarum, Apostolorum, Martyrum, Confessorum, Virginum, atque omnium simul Sanctorum. Amen.

(Deinde intincto pollice in oleo sancto etc.)

2. In giving the last Blessing " in articulo mortis " the priest is advised that in cases of necessity he may use the shorter form; and if there are several persons to be anointed at once the plural number is used. (See the rubric l. c.)

The Prayer " Proficiscere " in the " Ordo Commendationis Animae " is as follows:

Proficiscere anima christiana de hoc mundo, in nomine Dei Patris Omnipotentis, qui te creavit; in nomine Jesu Christi, Filii Dei vivi, qui pro te passus est; in nomine Spiritus Sancti qui in te effusus est; *in nomine gloriosae et Sanctae Dei Genitricis Virginis Mariae; in nomine beati Joseph, inclyti ejusdem Virginis Sponsi;* in nomine Angelorum et Archangelorum. . . .

As in the ritual.[3]

Then follows the usual oratio " Deus misericors . . . Amen ".

3. The next prayer " Commendo te " has the following form:

Commendo te omnipotenti Deo, carissime frater (carissima soror), et ei cujus es creatura committo ut, cum humanitatis debitum morte interveniente persolveris, ad auctorem tuum, qui te de limo terrae formaverat, revertaris. Egredienti itaque animae tuae de corpore splendidus Angelorum coetus occurrat; judex Apostolorum tibi senatus adveniat; candidatorum tibi martyrum triumphator exercitus obviet; liliata rutilantium te Confessorum turma circumdet; jubilantium te Virginum chorus excipiat; et beatae quietis in sinu Patriarcharum te complexus adstringat; *Sanctus Joseph, morientium Patronus dulcissimus, in magnam spem te erigat;* Sancta Dei Genitrix Maria suos benigna oculos ad te convertat. . . .

As in the ritual.[4]

[3] Depart, Christian soul, from this world, in the name of God the Father who created thee; in the name of Jesus Christ, Son of the living God, who by His sufferings redeemed thee; in the name of the Holy Ghost who endowed thee with sanctifying grace; in the name of the glorious and ever blessed Virgin Mary, Mother of God; in the name of St. Joseph, chaste Spouse of the same Virgin; in the name of the Angels, Archangels. . . .

[4] I commend thee, dearest brother (sister), to Almighty God, and commit thee to His mercy whose creature thou art; that, having paid the common debt

Next follow the three customary orations "Suscipe Domine"—"Commendamus tibi"—and "Delicta juventutis et ignorantiae".

After which is inserted the following oration (contained in the Ritual of 1913):

Clementissima Virgo Dei Genitrix Maria, moerentium piissima consolatrix, famuli (famulae) hujus N. spiritum Filio suo commendet, ut hoc materno interventu terrores mortis non timeat; sed desideratam coelestis patriae mansionem, ea comite laetus (laeta) adeat.—Amen.[5]

And the following newly added prayer to St. Joseph:

Ad te confugio, Sancte Joseph, Patrone morientium, tibique in cujus beato transitu vigiles adstiterunt Jesus et Maria, per hoc utrumque carissimum pignus, animam hujus famuli (famulae) N. in extremo agone laborantem enixe commendo, ut ab insidiis diaboli et a morte perpetua, te protegente, liberetur et ad gaudia aeterna pervenire mereatur. Per Christum Dominum nostrum. Amen.[6]

Finally in the chapter of the Ritual (n. 8) "In Expiratione" the prayer "In manus tuas Domine" reads as follows:

In manus tuas Domine commendo spiritum meum. Domine Jesu Christe suscipe spiritum meum. Sancta Maria, ora pro me. Maria mater gratiae, mater misericordiae, tu me ab hoste protege et hora mortis suscipe. Sancte Joseph, ora pro me. Sancte Joseph, cum beata Virgine sponsa tua, aperi mihi divinae misericordiae sinum.

to thy Maker, who formed thee out of earth, thou mayest return to Him. May the noble company of Angels come to meet thy soul at its departure. May the circle of the Apostles surround thee. May the triumphant host of Martyrs conduct thee. May the white-robed splendor of the Confessors encompass thee. May the choir of holy Virgins go before thee. May blessed rest be thy portion in the company of the Patriarchs. May St. Joseph, most consoling Patron of the dying, lift thee up in holy hope. May Mary, the blessed Mother of God, turn her eyes in gentle mercy upon thee. . . .

[5] May the most clement Virgin Mary, Mother of God, loving consoler of the afflicted, commend to her Divine Son the soul of this her servant N., so that through her maternal intercession our dying brother (sister) may be freed from the terrors of death and in her company joyfully enter the desired heavenly home. Amen.

[6] We fly to thee, St. Joseph, Patron of the dying, and we earnestly commend to thee, whom Jesus and Mary assisted at thy happy death, by this twofold pledge most dear, the soul of this thy servant N., now in his (her) last agony, so that under thy protection he (she) may be freed from the snares of the devil and from everlasting death, thus reaching the eternal joys of heaven Through Christ our Lord. Amen.

Iesu, Maria, Joseph, vobis cor et animam meam dono.
Jesu, Maria, Joseph, adstate mihi in extremo agone.
Jesu, Maria, Joseph, in pace vobiscum dormiam et requiescam.[7]

THE NOVENA FOR VOCATIONS TO THE PRIESTHOOD AND THE RELIGIOUS LIFE.

On the 4th of July, 1922, the Sacred Congregation of the Penitentiary granted the petition of Bishop Schrembs for an indulgence to be gained by all who make a novena for vocations by reciting the following prayer:

Antiphon: Why stand ye here all the day idle? Go ye also into my Vineyard.

Response: Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

Let us pray;

O God, who dost not desire the death of the sinner, but rather that he be converted and live, grant we beseech Thee, through the intercession of Blessed Mary, ever Virgin, and of all the Saints, an increase of laborers for Thy Holy Church, who, coöperating with Christ, may give themselves and generously spend themselves for the salvation of souls, through the same Christ our Lord. Amen.

This novena may be made publicly in any church; hence any bishop or priest can establish it in his diocese or parish church.

It may be made at any time of the year, as no particular time has been specified. Thus it will not interfere with other devotions that may be established in the congregation.

The Sacred Congregation of Indulgences granted on 29 March, 1908, an indulgence of 300 days for the recitation of this prayer. This is still annexed to it. But the present grant is that of a *Plenary Indulgence* in connexion with a novena for vocations, and is specially intended for the United States during the next seven years.

[7] Into Thy hands, O Lord, I commend my spirit. O Lord Jesus Christ receive my soul. Holy Mary, pray for me. Mary, Mother of grace, Mother of Mercy, protect me from the enemy and take me into thy care at the hour of death. St. Joseph, pray for me. St. Joseph, in company with thy blessed Virgin Spouse, open to me the bosom of divine mercy.

Jesus, Mary and Joseph, to you I commend my heart and my soul.
Jesus, Mary and Joseph, assist me in my last agony.
Jesus, Mary and Joseph, let me depart and rest with you in peace.

The present need for vocations is evident. Bishops, religious orders and congregations are solicitously seeking men and women who will take upon themselves the burden of the priesthood or of the religious life in order to save the multitudes. The Catholic Church has extended the scope of its activities to such an extent that its demands for workers are almost limitless. In the early Church the apostles were forced to seek helpers, as is seen in the ordaining of the deacons mentioned in the 6th Chap. of the Acts. These enterprises have increased during the centuries, as occasions presented themselves. The men and the vocations, the orders or congregations were inspired by God to cope with the need. Every phase of religious work has its particular religious family to care for it. But at the present time, these religious bodies are lacking the laborers. Many have sent special envoys to Catholic European districts seeking subjects. The native supply is inadequate. Now it does not seem that Divine Providence deals with a situation in this manner. We can confidently expect that the vocations have been given. They may be lying dormant, and to realize on them we must heed the injunction of our Lord as detailed in the Gospel according to St. Matthew 9: 36: "and seeing the multitudes he had compassion on them; because they were distressed, and lying like sheep that have no shepherd. 37. Then he saith to his disciples, The harvest indeed is great, but the laborers are few. 38. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." Prayer is commanded. Christ uses the imperative, bidding us to use prayer. Nay, He makes the sending of laborers dependent on the prayers of the faithful. This is the efficient means placed at our disposal in these days. The religious families have been established, but they need subjects. It is therefore our duty as priests to make known to the faithful this lack of laborers. It is our responsibility to urge, to importune them to use the means commanded by our Lord Himself. St. Paul writing to Timothy says: "Preach the word, be instant in season, out of season." Advertise! Too many of our Catholics, having the services of priests, of schools and of hospitals are ignorant of the distress of the brethren who are without these. They must furnish the vocations.

What is more appropriate to rouse them from their lethargy than this "novena". It is a short intensive campaign of nine days. Only the prayer is prescribed. However, the urgent need of vocations may be further stressed by sermons on "Vocations in general"; on the needs of home and foreign missions; the evangelical counsels and the priesthood. We instinctively feel that the harvest time is here. But who of us has urged his people to use prayer, that the lack of vocations may be obviated? A mother said to me: "You know, Father, that motherhood is despised; that it is viewed as a calamity, yea even a crime to bring many children into the world. But let a mother know that a congregation is praying for vocations, praying for the child that she is carrying, that God may use it for His service, then motherhood will be honored, exalted, placed again on that high plane where parents and families thought they were blessed beyond compare because one of the children had entered the service of religion." If love of country can induce young men to forsake all prospects, to leave parents and home and to offer life itself upon the altar of patriotism, cannot we induce our youth for the love of souls to enlist in the army of the Lord? It is an arduous service that awaits the young levite, the novice. The conquering of self and of the passions is a tremendous work, in order to offer an oblation of soul that will guide the souls of others to slake the insatiable thirst of Christ. This is the glory that awaits the recruit in this service; the crown that will be bliss for an eternity.

The first account of the early Church, as related in the Acts, presents the Apostles humbly praying for help in choosing Matthias to fill the place of Judas. In the 13th Chapter we read of prayer and fasting in the ordaining of Paul and Barnabas. This practice of the Apostolic Church was continued and definitely fixed in the fifth century. The Ember days, which were originally instituted to replace the heathen observance of the Romans of the four seasons, were days of fast to implore the blessing of God upon the crops. Pope Gelasius I (492-496) permitted the conferring of priesthood and deaconship on the Saturdays of Ember week (*Cath. Encycl.*). We may conclude from this that the ancient practice of the Church to pray and to fast when Holy Orders were

conferred was made permanent. Now we may note another fact. The extracts of the Epistles and Gospels as we have them at the present time for the Sundays, were definitely placed sometime in the sixth century, for we can trace them to the time of Gregory I (590-604). In the placing of these Epistles and Gospels the Ember-week ordinations may have had some influence, for the Epistle of the Fourth Sunday of Advent and the Gospels of the Second Sunday of Lent and Trinity refer to the office of the priest and it is the desire of the Church that the faithful be instructed on the Sacrament of Holy Orders and the duties and dignity of the priesthood.

The Epistle of the Fourth Sunday of Advent following the Ember-week (1 Cor. 4:1-5) runs: "Let a man so account of us, as of the ministers of Christ and the dispensers of the mysteries of God." The faithful should take into account not so much the natural gifts of the man nor pay undue honor to them, but view them rather as the special servants of God, other Christs, to whom has been entrusted the dispensing of the channels of grace, the sacraments. "Here now it is required among the dispensers that a man be found faithful". They must not be like the shepherds described by Ezechiel (chap. 34: 4): "The weak you have not strengthened and that which was sick you have not healed, that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost, but you ruled over them with vigor and with a high hand." The contrary of this is expected from one to whom immortal souls have been entrusted, 5: 3: "But to me it is a very small thing to be judged by you, or man's day, but neither do I judge my own self." As I am unable to judge myself, it matters little to me how you or any other human tribunes may judge me. "For I am not conscious to myself of anything, yet I am not hereby justified; but he that judgeth me is the Lord. Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart; and then shall every man have praise from God." I am not conscious that I have slighted the work of the Lord. He will judge. He will make manifest the counsels of the heart, for the things which come forth from the heart, they defile a man (Math. 15: 18), and then shall every

man have praise from the Lord and I will receive the crown of justice that is laid up for me.

The Gospel of the Second Sunday of Lent presents to us the sublime picture of the Transfiguration. This may be used as a basis for a sermon on the duties and dignity of the priesthood. It shows us Elias the prophet. It was his duty to teach and to threaten the highest and the lowliest of men. He suffered persecution. What an example for the priest whose duty it is to be a fearless expounder and teacher of the law of the Most High. He must teach the little ones of the flock and bring them to the "Bread of Life". How often on occasions of that kind do not the lips of the parents involuntarily echo the sentiments of the heart: "Lord, it is good for us to be here". He must teach the convert, and he must fearlessly preach the word in this corrupt age, if he does not wish his parishioners to be contaminated.

"There appeared Moses", the lawgiver. That law is the guide of the priest when he sits in judgment in the tribunal of penance. There his fatherly administration reconciles the sinner with his God. What a joy to the priestly heart, when he hears the peccadillos of his weekly penitents. What a joy when he absolves a great sinner, who with tears in his eyes begs for help to make a good confession. At such times both he and the penitent repeat the words of Peter; "Lord, it is good for us to be here".

And in the center of that transfigured group is Christ, the Eternal Priest. What transports of joy are in the heart of that frail human who ascends the altar, transfigured as an "Alter Christus" to offer the tremendous sacrifice of the New Law. Behold the people flocking to the Church and with rapt devotion following each action of that sacrifice. They too, pronounce the words, "Lord, it is good for us to be here."

In the third Ember-week most of the ordinations take place in the United States. It should offer an excellent opportunity of urging our people to pray for the "neo-presbyters". The Gospel of this Sunday, the first after Pentecost, is taken from St. Luke (6: 36-42). It relates to the great sermon on the Mount. Yet there are peculiarities about this extract that induced the "selectors of these passages" to give preference here to St. Luke rather than to St. Matthew. Verses 37 and

38 correspond to Matthew 7: 1 and 2, verses 41 and 42 to Matthew 7: 3-5. This leaves us verses 39 and 40; v. 39 "And he spoke also to them a similitude; Can the blind lead the blind? Do they not both fall into the ditch?" The corresponding verse in St. Matthew is found in the 15th chapter, 14 v., and then it is referred directly to the Pharisees, who were the leaders, the teachers of the Jewish people. Now Christ has chosen His disciples and He warns them not to be blind leaders of the people (v. 40), but that they should take pattern of Himself and try to be as perfect as their Master. v 40 "The disciple is not above his master but everyone shall be perfect, if he be as his Master." This, by inference, should also be the advice to the young priests who were ordained during the Ember-week and who would be saying their "First Mass" on this Sunday. The standard required of them is the same as Christ demanded of His apostles, they must aim at perfection.

On this Sunday we also celebrate the Feast of the Host Holy Trinity. This feast was assigned to this Sunday at the end of the fourteenth century (*Cath. Encyclopedia*). The Gospel (St. Math. 28: 18-20) is an inspiration to the ambassador of Christ. "Go ye, therefore, and teach all nations". This is the commission to be missionaries. This the command to seek souls everywhere. The priesthood was conferred on the young men not only for the purpose of saving their own souls, but they must be ever as St. Paul, to carry the name of Jesus Christ before the Gentiles and Kings and the children of Israel. To baptize all of them in the name of the Father, and of the Son and of the Holy Ghost. "Teaching them to observe all things whatsoever I have commanded you". Not what their passions might dictate, not what might suit them, but the whole of the Gospel which will lead them to life eternal. Only lately have we sent our first missionaries to the Far East. Thousands are needed for this work. Are we inculcating this spirit in our people? We must enthuse the adult members of our congregations and then this spirit will permeate our young people.

The fourth Ember-week is not followed by any special Epistle or Gospel that seems adaptable to this purpose, for, on account of the movability of Easter, too many Sundays would have to be considered.

By introducing the "novena" on the Friday before the Ember-weeks concluding on the Sunday following, we shall revive an ancient custom of the Church—praying and fasting that the Lord may send laborers into His harvest. God's ways are inscrutable. St. Paul says in the Epistle read on Trinity Sunday: "O the depth of the riches, of the wisdom and of the knowledge of God". "How incomprehensible are his judgments, and how unsearchable his ways." He chose twelve ignorant fishermen to carry the Gospel tidings to the world. He chooses the tools for His work. If worldly wisdom guided the Church, many of us would not be priests, for few have that appearance, grace and eloquence which the world would demand. Seemingly inefficient instruments have accomplished the herculean task of the present Christian civilization, but it was done as St. Paul says, "for of Him, and by Him, and in Him, are all things. To Him be glory forever".

F. J. JANSEN.

Elkhart, Ind.

THE PRINTING OF THE MISSAL.

To the Editor, THE ECCLESIASTICAL REVIEW.

"If some of us had the arrangement of the matter in the Missal we should make it more convenient for celebrants," said a priest the other day. "All that belongs to the Consecration, including the *Qui pridie*, could be visible, and no turning over of leaves necessary." And he gave other instances in the Canon where the "making up was similarly defective". Even through the body of the Missal he pointed out violations of what he called "canons of good editing," showing where prayers and collects, etc., were needlessly split up, putting the sections on opposite sides of the same leaf, and he even found fault where parts of the same collect or prayer were needlessly placed on separate pages, even though both pages were at the same time visible. So we got a Missal, a new edition containing the recent changes, and here is what we found: The *Qui pridie* was on page 271, and the *Hoc est enim Corpus Meum*, which immediately follows, is on page 272, necessitating the turning over of a leaf. The rubrics here prescribe the bodily attitude to be assumed by the celebrant;

movement of the eyes, " caput aliquantulum inclinans," " capite inclinato," " cubitis super altare positis," the Host to be held between the two thumbs and the two forefingers. In these circumstances turning a leaf is perhaps more than a trifle: the left-hand has to be detached, and to make quite a circuit of movement, and it is sometimes more than a matter of an instant. The Church is not in favor of us trusting our memory in our religious functions, wise Mother thus forestalling the fact.

At the bottom of page 273 we have one section of " Supplices Te rogamus," and the prayer is completed on the reverse side of the leaf, page 274. The rubric here reads: " profunde inclinatus, junctis manibus et super altare positis ". Again, one line of music of the Pater Noster is at the bottom of one page, and having turned over the leaf we find the remaining eleven lines on the following pages, and there are also rubrics indicating position of celebrant's hands. On the bottom of the next page there is one line of music, and its continuation is found after turning over a leaf. And at this place there are rubrics which prescribe the manner in which the chalice is to be held by the left-hand while this music is being sung; and the consecrated Host is in the right-hand.

All these defects could be eliminated by judicious manipulation on the part of the printer, with which he is familiar, and would involve departure from rigid machine measurements. This is the machine age, but the autocracy of the machine ought to be humored and flattered into compliance with the rubrics.

CELEBRANT.

MAY WE USE THE FORM OF INFANT BAPTISM FOR ADULTS?

Qu. Will you kindly advise me whether there exists any record of a general concession granted by the Holy See to the Bishops (and priests) of the United States, whereby in the baptism of adult converts the shorter form of the Ritual (for infants) may be universally substituted for the regular longer form there prescribed for adults. I know that various permissions of this kind or similar have been granted on occasion to the Bishop of this or the other see, and am familiar with the faculty of Canon 755 J. C. of the new Code. But though I have heard of an earlier general faculty granted years ago, I have been unable to trace any mention of it in the authors at my

command; still less have I any locus of the text thereof. I would much appreciate any information with the date of the grant, if ever it existed, or a reference to the exact text itself.

Resp. It may be safely stated that there never existed any such concession. The Fathers of the Second Plenary Council of Baltimore did indeed ask for an unlimited extension of the faculty to substitute the briefer form of the rite in the baptism of converts. But the Holy See answered that each bishop should apply for a renewal of the faculty whenever it expired. Since then, apart from cases of urgent necessity, the Ordinaries of different dioceses have been expected to renew their application individually, especially for cases when conditional baptism was to be administered to adults. At one time currency was given to the notion that the missionaries in the United States enjoyed the right to use for adults the shorter form of infant baptism, because the missionary necessities had made it a universal practice which now had the sanction of custom by prescription. But the Roman authorities have pointed out again and again that derogations from the rubrical prescriptions of the Ritual, Missal, Breviary, Pontifical and Episcopal Ceremonial do not allow this interpretation, and that changes or omissions in regard to the ritual demand the express sanction of an authentic decree. The subject has been discussed repeatedly and fully in earlier volumes of the REVIEW.[1]

[1] Cf. April, 1894, pp. 296-299, etc.

Ecclesiastical Library Table

RECENT DOGMATIC THEOLOGY.

An interesting and scholarly article, devotional as well as scientific, entitled "Science de Marie" by the Rev. D. Gererd, M.S.C., appears in the July and September numbers of the *Nouvelle Revue Théologique*. The writer's purpose is to demonstrate that the Blessed Virgin, from the beginning of her existence, possessed infused knowledge in the strict sense (*scientia per se infusa*). This supernatural wisdom enabled her to remain in a state of continual intellectual activity, even during sleep, and thus enjoy the uninterrupted exercise of contemplation and divine love. This opinion, it is true, is opposed to the teaching of St. Thomas [1] and of some distinguished modern theologians—e. g. Lépicier, who attributes to Mary only *scientia per accidens infusa*. Moreover, Sacred Scripture and early Tradition furnish no explicit testimony of the possession of this extraordinary privilege by Mary. Nevertheless, many of the greatest saints and theologians of recent centuries—e. g. St. Bernardine of Sienna, St. Francis de Sales, St. Alphonsus, Suarez, and Vasquez—have declared themselves in favor of this opinion, which, moreover, is substantiated by weighty theological arguments based principally on the preëminent sanctity of Mary. As to the extent of the Blessed Virgin's infused knowledge Father Gererd declares it is difficult to make any save the most general statements. However, it may safely be asserted that she was more enlightened regarding the truths of faith than even the Apostles and the greatest Doctors of the Church. It is not probable, however, that she possessed a supernatural knowledge of speculative theology or the natural sciences. Ignorance in the strict sense—i. e. lack of that knowledge which was befitting her state—and error cannot be attributed to Mary. That she asked the Angel Gabriel how the mystery of the Incarnation was to be accomplished, that she did not know the whereabouts of her Divine Son during the three days of His loss, and on finding Him did not comprehend the full meaning of His answer,[2] simply indicates that these matters

[1] *Summa*, P. III, Q. XXVII, a. 3.
[2] Luke 1:32; 2:43-50.

were not included in the object of Mary's supernatural knowledge, the extent of which, in the final analysis, depended on God's free will. That she thought her Son was in the company returning from Jerusalem was an opinion, which, though false, was not an error since it did not imply an *unhesitating* adhesion to what was not true. Her inquietude over the loss of Christ implied no doubt of His Divinity, but was only her natural solicitude regarding His material welfare for which like ordinary children He was dependent on His Mother.

The April, May and June numbers of the same periodical contain an article by the Rev. A. Janssen on the doctrine of Indulgences as taught by the Schoolmen. The writer shows a wide knowledge of Scholastic theology and enumerates many strange opinions sustained during the Middle Ages regarding the efficacy and value of indulgences, the conditions requisite to gain them, etc. He shows that St. Thomas, by eliminating untenable and dangerous theories, arrived at those conclusions which form the basis of the present-day doctrine of Indulgences.

The Rev. J. Bittremieux of Louvain contributes to the June number of the same review an exposition of the doctrine of Lessius (contained in a manuscript at the Royal Library of Brussels) concerning the essence of original sin. Lessius did not admit that original sin essentially consists in the privation of original justice. This he regarded as the *effect* of original sin. The sin itself, he taught, consists in the habitual aversion of the will from God, our supernatural end, which aversion is voluntary in every individual because God, by a kind of pact, constituted Adam the moral head of the human race.

The *Revue Thomiste* for September contains an article by the Rev. R. Cathala, O.P., entitled "The Sensitive Life of the Church". The theme of the writer is that the various senses, both external and internal, of the living human body have a corresponding element in the Church, the Mystic Body of Christ. For example, the *sensus communis*, whose office is to give unity to the external senses and pass judgment on their sensations, has its parallel in an ecumenical council. Corresponding to the *vis aestimativa* or instinct is the prerogative of infallibility. Father Cathala contributed a similar study of the Church's life based on the analogy of the vegetative faculties to the *Revue Thomiste* for 1913-1914, and promises

to complete the parallelism with a treatment of the Church's intellectual powers.

The Rev. E. Hugon, O.P., contributes to the same number of the *Revue* a criticism of Cardinal Billot's hypothesis that many persons who are reared without religious instruction never attain to the use of reason in the theological sense.[3] Father Hugon takes exception to the Cardinal's view, which he considers opposed to the tradition of the Church and the Catholic concept of Divine Providence.

In the August number of *Pastor Bonus* (published at Triers) the Rev. E. Springer, S.J., writes on the idea of sacrifice in general and as exemplified on the Cross and in the Mass. His contention is that the essence of sacrifice consists in the *offering* of a gift in some external form as a token of God's supreme excellence. The destruction or mutation of the thing offered is not an essential element. The Sacrifice of the Cross was consummated by the free oblation of Himself which Christ made to His Heavenly Father—an oblation which was externally signified by the death which He freely accepted. The Eucharistic Sacrifice is perfected in the Consecration whereby Christ places Himself on the altar under the visible species in homage to His Heavenly Father. The "mystic slaying" effected by the words of consecration and symbolized by the separation of the species is the external form of the sacrifice—not because it implies a destruction, but because it has been chosen by God to represent visibly the internal offering of Himself which the Crucified Christ is making on the altar.

It is to be regretted that so wide a divergence of opinion prevails among theologians regarding the essence of the Mass and its relation to the Sacrifice of the Cross. In view of the countless conflicting opinions the ordinary priest is at a loss how to explain to the laity this very important point of Catholic doctrine.

A few years ago Father Spirago, the well-known catechetical writer, published a book treating of the end of the world and the "new earth" predicted by Holy Scripture.[4] Some of his opinions were most unusual. For example, he held that after its destruction and renewal the earth will be repeopled by

[3] Cf. ECCLES. REV., Library Table, September, 1921.

[4] *Der Weltuntergang und die neue Erde.*

a race of human beings who will continue to propagate, who will be sinless and just, and will be ruled by Christ from His throne of glory in Jerusalem. Father Spirago based some of his conclusions and his interpretation of the Fathers on a book by Dr. Rohling of Prague which was published without due ecclesiastical authority. In the first and second numbers of the *Linzer Quartalschrift* for 1922 the Rev. J. Schmid-Angerbach vigorously attacks these opinions as contrary to the traditional doctrine of the Church. Father Spirago appends a note to the article stating that in a second edition of his book the objectionable features have been withdrawn.

In the third number of *Theologie und Glaube* Dr. A. Landgraf treats the development of the doctrine concerning the nature of venial sin by the Scholastic theologians up to the time of St. Thomas. He shows that the principal difficulty—how any violation of God's law can be objectively slight — was known to the Scholastics and answered by their distinction of *praeter* and *contra charitatem*. This explanation, however, awaits further development.

An interesting sidelight on medieval theological schools is furnished by an article in the first and second numbers of the *Quartalschrift* of Tübigen for 1922. The writer, the Rev. F. Pestler, S.J., discusses the titles of honor bestowed on noted Schoolmen. Five of these titles, he asserts, were in general use during the fourteenth century—*Doctor sanctus* and *Doctor communis* (St. Thomas), *Doctor subtilis* (Duns Scotus), *Doctor profundus* (Thomas Bradwardine), and *Doctor solemnis* (Henry of Ghent). In particular schools and Orders other titles prevailed which later were universally received For example, the title *Doctor Angelicus* became the ordinary appellation of St. Thomas in the fifteenth century. The reason of this title was not the sublime purity of the great Saint, but rather his extraordinary intellectual powers which enabled him to "speak with the tongues of angels." [5] These titles were usually laudatory and originated with the doctor's disciples. At times, however, they were doubtful compliments, as the title *Doctor largus* bestowed on Henry of Oyta because of the undue length of his commentary.

[5] I Cor. 10:3.

Although the more common opinion regarding the purpose of the Incarnation is that of St. Thomas, yet the contrary view of Scotus that the decree of the Incarnation was antecedent to the divine prevision of man's sin, is not without defenders. In the *Verbum Domini* for March and June, Father Bover, S.J., champions this opinion with arguments drawn from the Epistles of St. Paul. He contends that the economy of grace as actually decreed and executed by God through Christ, and the prerogatives conferred on the Word Incarnate, were far in excess of what was necessary for the reparation of sin. Moreover, it seems very probable from the words of St. Paul that this twofold excess was directly intended by God for another and more general reason than atonement—namely, because of the intrinsic dignity and perfection of the hypostatic union—and hence was prior to the prevision of original sin. For example, St. Paul tells us that through Christ God decreed to renew all things,[6] and that He is the first-born, the head and centre of all creation.[7] Do not these texts indicate that the earthly mission of the Word is far more extensive than the liberation of the human race from the bonds of sin? It is true, Sacred Scripture frequently proposes the Redemption as the purpose of the Incarnation, but these texts can be interpreted as referring to a particular and conditional end included in the more general and absolute end primarily decreed by Divine Providence. Although the use of the Pauline Epistles in support of the Scotistic opinion is not new, Father Bover's method of viewing St. Paul's theology as a connected whole adds force to arguments which are generally based on a few isolated texts.

The May and September numbers of the *Gregorianum* contain an interesting article (in English) entitled "Anglia Quaerens Fidem" by the Rev. L. J. Walker, S.J. He begins with a concise historical survey of the doctrine and practice of the Anglican Church. The separation from Rome was at first a schism; under Edward VI and Elizabeth the Church was organized as an heretical sect and its doctrine was codified in the Prayer-Book and the Thirty-Nine Articles. In the seventeenth and eighteenth centuries the Anglican Church was split

[6] Eph. 1:9, 10.
[7] Col. 1:15; 2:10.

into the various bodies which to-day are so divergent in belief and ritual. However, the nineteenth century witnessed a revival of Catholic practice and doctrine, so that to-day one-third of the members of the Anglican Church consider themselves Catholics and interpret the Prayer-Book and the Thirty-Nine Articles in conformity with Catholic teaching. From a religious standpoint England is in process of being born again. The canons of the Council of Lambeth, held in 1920, contain expressions which give hope of a reunion with Rome. They candidly confess the guilt of schism in the past and declare that any attempt at reunion is futile if it does not take account of the Latin Church. The members of the "Anglo-Catholic" party especially hope for reunion with Rome. They have borrowed her ritual, the Stations of the Cross, Benediction, the Rosary. Nevertheless their way to reunion is beset with difficulties—for example their adherence to the validity of their Orders, and their misunderstanding of papal infallibility. Father Walker's practical conclusion is that the attitude of Catholics toward these sincere searchers after truth should be one of heartiest sympathy and charity. The ritualistic movement seems to be prompted by the Holy Spirit as the first step toward reunion, for it has brought thousands of converts into the one true fold. Cardinals Wiseman and Manning frequently exhorted the faithful to stretch forth the hand of fellowship to those who are struggling under countless difficulties toward the light of divine faith.

Father Walker's paper demonstrates a masterly comprehension of the religious condition of the Anglican Church and offers valuable information and suggestions for practical apologetic theology not only in England but also in America where the situation of the Episcopalian Church is similar to that across the seas.

An article entitled "Salva eorum Substantia" in the September issue of the same review exemplifies one of the most pronounced modern tendencies in Sacramental Theology. The writer, Father Lennerz, S.J., has collected a large number of quotations from theologians contemporaneous with the Council of Trent which prove that the theory that Christ determined the matter and form of some of the Sacraments *generically* only was quite common in the sixteenth century. The same

writer purposes in a later number to demonstrate that the phrase "salva eorum substantia" used by the Council of Trent to denote the limitation of the Church's power over the essential constituents of the Sacraments, in no wise excludes the theory of generic determination.

In the *Irish Ecclesiastical Record* for October there is an article by the Rev. B. V. Miller on "The Problem of Evil". It involves a discussion of one of the most difficult points in theology—God's foreknowledge of *futuribilia*, i. e. the actions which men would freely place if certain circumstances were realized. Father Miller contends that the reconciliation of God's power and goodness with the existence of moral evil would be less difficult if we admit that God does *not* know with certainty what every man would do under every possible circumstance. *Futuribilia* that will never be realized, he argues, can be excluded from God's knowledge without prejudice to His omniscience, because, having no reality, they have no knowability. The classical Scripture texts usually cited in defence of the opposite doctrine he interprets in harmony with his theory. God's reply to David regarding what the men of Ceila would do [8] refers to what they *actually intended* to do. Christ's assertion of the conversion of Tyre and Sidon if they had beheld His miracles [9] proceeded from the human knowledge of our Lord and was but a forceful manner of denouncing by conjectural contrast the obstinacy of Corozain and Bethsaida.

In regard to Father Miller's article we may be permitted to remark: (1) he is somewhat inexact in his statements; v. g. he says that of two *contraries* one must be true, the other false. He means *contradictories*. Again, he states that a thing *in itself* is not a real possible or a possible reality if God has decreed that it shall not and therefore cannot really come to pass. Here there is a confusion of the *non-actual* and the *intrinsically impossible*. (2) The theory of Father Miller seems irreconcilable with the Molinistic system one of whose fundamental principles is that God knows with certainty what every possible creature would do in every possible circumstance.

[8] I Kings 23.
[9] Matt. 11.

(3) Abstracting from Revelation, the theory can be reconciled with Thomism and has been proposed by some theologians—e. g. Janssens, O.S.B.[10] and Van Noort.[11] The reason is because if God Has made no hypothetic predetermining decree regarding what the human will would do in a certain circumstance, such a *futuribile* is a *nihil* and therefore not an object of cognition. However, this theology is of little value toward solving the problem of evil in the Thomistic system which holds that God predetermines man to every particular act—even every sinful act in as far as it is a physical entity—independently of and antecedently to His prevision of *futuribilia*.

The Rev. R. Schultes, O.P., has recently published the first volume of a work (in German) entitled *Fides Implicita*, in explanation and defence of the Catholic doctrine of implicit faith, which has been attacked by certain non-Catholic writers, especially G. Hoffmann of the University of Breslau. Father Schultes presents the traditional teaching on this point as found in the writings of the Scholastics from the time of Hugo of St. Victor until the Council of Trent. He shows that "credere quod ecclesia credit" was never regarded as sufficient for salvation, but, on the contrary, explicit belief in certain truths was always deemed necessary.

An admirable propaganda of Catholic Apologetics has recently been inaugurated at Milan under the direction of the Rev. A. Gemelli, O.F.M. This zealous and learned priest purposes to edit a number of short apologetic essays dealing with subjects most frequently misunderstood and attacked. Each essay is written by an expect and is an exhaustive and impartial treatment of the subject. Some of the subjects are Spiritism, the miracles of Lourdes, the origin of man, the intelligence of the ape. A well-organized work of this nature cannot fail to be effective in spreading Catholic truth.

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Rome, Italy.

[10] *De Deo Uno*, Vol. 2, p. 47.
[11] *De Deo Uno*, p. 71.

Criticisms and Notes

THE STORY OF EXTENSION. By the Right Rev. Francis C. Kelley, D.D., LL.D., Protonotary Apostolic, Honorary Canon, Metropolitan Chapter of Mexico, Founder and President of the Catholic Church Extension Society of America. Extension Press, Chicago. 1922. Pp. 302.

From the first page to the last this story of transactions, statistical summaries, reports and accounts of the establishment of a purely religious organization reads like a romance. Personalities, pastoral experiences, humor and pathos, trials and triumphs attendant on ventures to promote the cause of truth and the salvation of souls, cares and disappointments in benevolent administration suddenly lifted by pleasant surprises of generous friendship, and a thousand detailed manifestations of the drama and the comedy of life are here told with a simplicity and spontaneity that creates in the reader not merely interest for the work which the author has at heart, but enthusiasm, if not also a pang of regret for not having been sooner alive to the interests involved.

The story of Extension of the Home Missions begins in the little town of Lapeer, Michigan. The sketches of prelatial indifference to the urgings of a young but zealous country pastor, related with good-humored candor, form an agreeable contrast to the accounts of thoughtful and determined sympathy on the part of men like the late Archbishop Quigley of Chicago. There were others who had had some taste of the needs to which the Extension Society was to administer with such signally potent results in the short period of sixteen years since its establishment in 1905. Archbishop Corrigan had earlier evolved a plan to help the poor home missions throughout the United States. But it died with him. Archbishop Quigley, as Bishop of Buffalo, had known of it. He saw it in a new light and altered the plan by placing the responsibility not upon a board of ecclesiastical directors but upon the understanding and willing zeal of a man who was to select and test the elements of strength, and mould them into an active organism, the members of which put into it the intelligence of the heart. This itself is an important lesson to be learnt from this Extension story. Councils and meetings with certain general philanthropic aims urged by speculative philosophers in the community, rarely effect much, but often clog a good enterprise before it is in action. They make laws, print them, publish lists of officers, hold periodical meetings (with dinners, if clerical), and end in grand eulogies of individuals and postprandial

speeches; whereas efficient movements in any reform or reconstructive work are usually the outcome of the energetic activity of an individual with an ideal, a willingness to work, and sufficient enthusiasm to make him ignore disappointments. So it was here. Monsignor Kelley tells his story in the first person and adverts to the egotism. But the matter would not be half as interesting as it is, if he suppressed, through modesty, the things that are true.

Of the men who supported him in the incipient struggle, some are dead. Those who remain still support the work with confidence that it has been God's trust and is sure to bring a blessing on all who put their hands or shoulders to its wheels. The names of Bishop Muldoon, Fathers Jennings and Graham of Cleveland, Roche and O'Reilly of Nebraska, Kelly of Chicago, Van Antwerp of Detroit, Baldus, Plamondon, Fanning, Watterson, Breen, Petry, and Dean, will ever be honored in the history of Church Extension as those of pioneers.

One marked characteristic of the young and struggling shoot which was planted by Monsignor Kelley, and which these men had watered, was that it was prodigal of its fruits from their first ripening. The Society gave all it had as soon as it got it, without hoarding or calculation as to whether there was enough for the morrow. That is an example of supreme importance. If instead of perpetually "driving" and setting fixed prices on our religious services, we were simply to make sacrifices, inviting by our own action others to put their hand to the work, we should get the sympathy of those who can help and have a heart to do so, to a much larger extent than we ordinarily do by mere appeals for money. Of course there must be questing and an orderly method of administering finances. But the way to get the wherewithal is to work rather than to beg.

The real financial founder of Extension appears to have been a newsboy. The story is too good to tell only in part; hence we must leave it, with many other good stories in this volume, to be read in its pages.

Thousands of dollars came in unasked for, simply because men who looked on at the efforts of Father Kelley and his Society felt the impulse to help. To-day his aim is to extend the interest to a larger number of those who would be willing to aid the great need of home missions. This can be done only by making the object more widely known. The book is sure to create sympathy irrespective of local, national and race distinction. Extension has never recognized such lines of separation in its own work.

The "Dollar Club" is probably the real motive why Monsignor Kelley has written this story; its purpose is told at the end, or near the end, before two fine pastoral stories that will make the man who

adds his name to the roster of the club leave his money and stay in good humor to give more or tell his neighbor to do likewise.

The Story of Extension must be read, and the priest who reads it is sure to come out a wiser administrator than he was before.

MEDIEVAL PHILOSOPHY ILLUSTRATED FROM THE SYSTEM OF THOMAS AQUINAS. By Maurice De Wulf, Ph.D., LL.D. Harvard University Press, Cambridge, Mass. Pp. 153. 1922.

PHILOSOPHY AND CIVILIZATION IN THE MIDDLE AGES. By Maurice De Wulf, Professor of Philosophy in the University of Louvain and in Harvard University; Member of the Academies of Brussels and Madrid. Princeton University Press, Princeton. Pp. 323. 1922.

These two books are mutually complementary: the one being an exposition of medieval philosophy, as theory; the other a dissertation on the historical interrelations existing between that philosophy and the civilization of the Middle Ages. Although both have been composed during the author's actual Professorate at Harvard, they are supplements to two prior works which rank amongst the most important fruits of his teaching in Louvain, namely, *Scholasticism Old and New* and *The History of Medieval Philosophy*.[1]

Of the Thomistic System which he takes as the typical expression of medieval philosophy, Professor de Wulf dwells, in the first of the volumes at hand, principally on the epistemological, psychological, and ethical constituents. He has also chapters on the theistic arguments, the construction and classification of the sciences, and on the theory of the State. On these large themes he draws from his very thorough knowledge of St. Thomas's writings those elements which suffice to give the educated reader a clear and distinct idea of the elements just mentioned. Moreover, by eliminating all unnecessary technicalities he has succeeded in making Scholasticism as a coherent synthesis plain and convincing. This may not seem to be a very great achievement, seeing that the system in hand claims to be and is the philosophy of common sense. Nevertheless, the modern mind has wandered so far from the ideas and the forms which constitute the medieval philosophy that considerable skill, with thorough knowledge of the subject, is required in order to secure for them even a hearing. Dr. de Wulf accordingly deserves credit for having placed that philosophy in a light and a shape acceptable to readers who have been brought up either upon no philosophy at all or upon

[1] The two treatises just mentioned have been translated into English by Dr. P. Coffey of Maynooth.

a philosophical régime wherein obscurity and confusion have taken the place of the clarity and orderliness of the older tradition of which they know nothing except that it must be that no good can come forth from Nazareth.

A close critic may notice here and there an unclear expression or an inaccuracy. For instance (p. 77), "the after-image" of a perception is said to be preserved in memory since we are "able to 'reproduce' it". Strictly speaking, the after-image fades away. The sensation or perceptual act leaves some sort of trace in the vital principle and also in the cerebral substance. The nature of this "trace" is wholly unknown to us. The *habitus* or *thesaurus specierum* are analogies that *explain* nothing. At page 43 it is stated that "the (sense) impression is discovered only as a result of reasoning". Does not simple attention (reflection) to the object sensed or perceived suffice — *without any reasoning* — to make us aware of the *existence* of the impression? To understand the *essence* or nature of the impression (perhaps even its objectivity) demands of course some exercise of *reasoning*. Again, is it not overstating, or understating, a fact to say that "scholastic philosophy never pretended to know wherein one substance differs from another. The concept of substance was arrived at as the result of a reasoning process which does not tell *what* is specific in each substance, but only *that* substances are. We know *that* they must exist, but never *what* they are" (p. 56). It is true we do not know what is "specific in each substance". But Dr. de Wulf presents Scholastic Philosophy as teaching that we never know "the *what*", that is, the essence; we only know "the *that*", the existence of any substance.[2] We submit that this is not the teaching of Scholastic Philosophy. It is closer to the teaching of Locke. There are a number of other slighter inaccuracies, which will doubtless be corrected in a future edition.

The student who has followed Professor de Wulf's exposition of the Thomistic Philosophy not only will be in a position to understand the organic members or parts of that system but will be impressed by the unity and coherency of the system as a whole. He will realize how each part is interrelated with every other part and how all the parts are vital to and are vitalized by the whole. With this sense of unity born in upon him he is better prepared to understand the interrelations of Scholasticism with the medieval civilization, for those relations were mutual. The Philosophy was called forth in and by medieval civilization. In turn it reacted on the civilization which it helped to mould and direct.

[2] Author's italics.

It would require much more space than can here be allowed to show how Dr. de Wulf has established this thesis. The reader must be referred to the text itself. He can be assured of a very nutritious and gratifying treat. The work is unique. There are a number of books in German and French, but very few in English, that treat more or less fully or fragmentarily both of Scholastic Philosophy and of Medieval Civilization. There is probably none in any language that treats so fully of both in their reciprocal relations. There is certainly none which treats the subject with the comprehensiveness of view, mastery of the historical facts and documents, philosophical insight and interpretative power, luminous and attractive mode of presentation which stamp the present treatment of the great theme. The author's long and intimate converse with Scholastic Philosophy has impressed the moderation so characteristic of that system upon his own habit of thought and expression. His is the judicial temper that weighs merit in the scale of genuine evidence. The mental attitude with which he would have his readers approach the study of medieval civilization he first exemplifies in his own manner and spirit. What that spirit is can best be illustrated by the following passage. While medieval "civilization is different from our own, it is not to be judged as either worse or better. To determine its worth we must not compare its institutions with those of to-day. It is positively distressing to see historians, under the spell of special sympathies, proclaim the thirteenth century the best of all centuries of human history, and prefer its institutions to our own. Such *laudatores temporis acti* really injure the cause which they intend to serve. But it is equally distressing to see others, more numerous, decry thirteenth-century civilization, and strenuously declaim against the imprudent dreamer who would carry certain of its ideas and customs into our modern world. To go back to the Middle Ages is out of the question; retrogression is impossible, for the past will ever be the past. To prefer to our railways, for instance, the long and perilous horseback rides of that age is of course absurd; but in the same way to depreciate the Middle Ages by contrasting them at all with our modern ways of living, thinking, or feeling, seems to me meaningless."

Not the least valuable feature of the volume is the Bibliography, which, though not complete (one misses, for instance, such notable works as Vaughan's *Life of St. Thomas,* Werner's *Leben des hl. Thomas von Aquin* and Willmann's *Geschichte des Idealismus*), is serviceable.

HERALD OF CHRIST, LOUIS BOURDALOUE, S.J. King of Preachers and Preacher of Kings. A Portrait. By John O. Reville, S.J., Ph.D. New York: Schwartz, Kirwin & Fauss. Pp. ix—208. 1922.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Speciale XI, La Vertu de Temperance, I. Careme, 1921. Par le R. P. M. A. Janvier. Deuxieme edition. Paris: P. Lethielleux, Libraire-Editeur. Pp. 358. 1921.

In an article on "The Angelic Doctor" which appeared in last October's issue of the *Dublin Review*, Dr. William Barry observes that "the Bible and the *Summa* furnish by far the best of sermon books" (p. 166). Obviously this depends upon the function which a sermon book is meant or ought to perform. If it is to supply the preacher with ready-made, shaped and fashioned material, neither the *Summa* nor the Bible will serve that purpose. If, however, a sermon book is to be a formative instrument to deepen and widen the soul of the preacher, to fill his mind with sapid wisdom, with precious truths whereto if he assimilatively react, he may be able to impart to his hearers the sound word, the strong meat, the moral and spiritual energy which they have a right to expect from him—then will the *Summa*, second only to the Bible, "furnish by far the best of sermon-books". Perhaps the *Summa* is not very generally regarded in this light, though it may be hoped that the translation now almost completed by the English Dominicans will serve to bring forth to the world the as yet inadequately explored wealth of this richest of man's spiritual treasuries.

If one would observe the power of the *Summa* in forming the mind and heart of a great orator, one can see it *in actu secundo* in the conferences of Père Janvier and the sermons of Bourdaloue. More directly obvious in the former than in the latter, because not only has the Dominican *conférencier* been formed by the study of the *Summa*, but he has taken the Master's work with him into the pulpit of Notre Dame, Lent for Lent, during almost a score of years; that is, he has followed not the printed text, but he has drawn out its great leading thoughts on the moral life. He has unfolded its exhaustlessly fecund truths on the end, the means, the instruments, the vices, the virtues of the moral life. Faith, Hope, and Charity were his themes from 1911 to 1916. From 1917 to the past Lent he dealt with the cardinal virtues. The volume above embodies his conferences on the general sphere and functions of temperance, and on the special nature and influence of abstinence and chastity. What issues of world-wide significance for the individual, the family, the nation, the race are suggested by these themes! Saint Thomas has treated them, as the student knows, with wonder-

ful depth, with keen insight into human nature and the subtle workings of the passions. Père Janvier has assimilated to his own mind the profound and far-reaching wisdom of the master and he moulds it into shapes of literary beauty and gives it utterance in the lightful style which the French language alone is capable of reflecting. It would be difficult to point to a more manifest illustration of the formative power of the *Summa* than is exhibited by Père Janvier's *Exposition de la Morale Catholique.*

To what extent the preaching of Bourdaloue was actually and directly influenced by the study or use of the *Summa*, Fr. Reville in his biography of that dauntless "herald of Christ" does not explicitly state. Trained, however, as he was in the Society wherein St. Thomas is revered and by precept followed as a master, the formative power of the truths expounded in the *Summa* is felt in the matter and methods of the discourses whereon that "King of preachers" has impressed the character of his genius. Like the Angelical, he was never satisfied with a superficial treatment of his subject. Like Aquinas, he "digs and tunnels into it". The stored-up wealth of his meditations he never "allowed to remain a disordered mass". His inventive powers are striking, but his skill in disposition is no less so. "That disposition is easy, natural because everywhere may be seen what Brunetière has graphically termed 'the interior circulation' of his principles coursing up and down the subject through all its arteries". Like St. Thomas, Bourdaloue had a passion for unity. Both thinkers were restless until they had brought the manifold variety of their ideas under the illumination of an immutable principle. Both minds were thoroughly analytic. Each divided and subdivided his subject until it seemed in danger of being lost in the multiplying avenues. But soon it is seen that these seemingly devious paths all converge and combine in the one great thoroughfare that leads straight to the goal of demonstrated truth. Because both the Dominican philosopher of the age of Louis IX and the Jesuit orator of the court of Louis XIV were natural, reasonable, logical, consistent; true to the unity-seeking instincts of the human mind, both remain as teachers not only of their own age, but heralds of truth for all time.

Fr. Reville in a style that reflects in no slight degree the brilliancy of the eloquent orator himself, does much more than portray the life and character and work of Bourdaloue. "The preacher of Kings" is the central figure of the picture, but around him are grouped many of the famed, and sometimes ill-famed, characters who shed and reflected splendor, or who left dark spots, on the court of the *le grand monarque*. The fourteenth Louis is of course most prominent in the circle, and Fr. Reville portrays him in just proportion, in be-

fitting colors and in right perspective. The scandalous life of the King is not glossed over, but neither is the penitential retrievement left unchronicled. Having imitated David in his sin, he followed David, albeit not too closely, in his repentance. As there was a Nathan to confront the Hebrew king when he outraged justice, divine and human, so there was a fearless, though withal prudent prophet, to proclaim to the French monarch *tu es ille vir*. And it is a tribute to Louis no less than it was to the honor of David that, like the latter, he could say *peccavi*. There are no more inspiring pages in the present story than those in which the better side of the once sensuous Louis is portrayed; just as there are no more suggestive passages than those wherein it is shown how the senseless luxuries of the court prepared the way for the collapse of the absolutist state and hastened forward the tremendous cataclysm, the French revolution. Students alike of oratory and of history will be interested in Fr. Reville's portraiture of Bourdaloue.

INSTITUTIONES DOGMATICAE, in usum Scholarum. Auctore Bernardo J. Otten, S.J., in Collegio Maximo S. Ludovici Sacrae Theologiae et Historiae Dogmatum Professore. Tomus III. De Verbo Incarnato; De Beata Virgine Maria; De Cultu Sanctorum. Typographia Loyolaea: Chicago, Ill. 1922. Pp. xiv—470.

The REVIEW has previously had occasion to signalize the merits of the Scholastic Manuals composed by two of the Jesuit Professors at Woodstock and to express the hope that Fr. Brosnan's *Institutiones Theologiae Naturalis* and Fr. Langan's *Apologetica* might be the initial numbers of a series of texts designed to serve the requirements of the higher curriculum pursued in our seminaries. The publication of the volume at hand serves to mark a step forward toward the realization of that hope. It is giving the treatise no slight praise, albeit none too high, to say that it deserves to have a place in the prospective series alongside of the volumes just mentioned. And this on the grounds both of its didactic method and technical format.

Logical theory of Method lays it down that the synthetic procedure *est per se aptior ad docendum;* but all the more apt when it makes skilful use of analysis to enrich and confirm the syntheses. Such a method is admirably illustrated in the present treatise. The several theses or syntheses under which the theological doctrine in consideration is summed are first thoroughly analyzed step by step through the *status quaestionis,* explanation of terminology, enumeration of the particular opponents, and so on. Then comes the serrated phalanx of the Scriptural defences. This is followed by the

Argumentum wherein are educed from the Biblical passages in hand their precise probative values. These are synoptically organized and syllogistically shaped so as to demonstrate the truth of the doctrinal synthesis proposed. This argumentative instrument, weapon, bulwark — call it by whatever tactical term you like — is perhaps the strongest feature of the author's method. It concentrates the full power of the Scriptural teaching upon each several member of the theological organism as it comes up for dissection. So illuminative and confirmative is it that one wishes that Fr. Otten had put it to a still further service by applying it to the Patristic testimonies.

The unsurpassed didactic perfection characterizing the exposition from start to finish is given full relief and potency by the aptest employment of divisions, paragraphs, headings, and the other typographical devices which help so greatly to focus the student's attention. So much for the method, manner and form which stand out to the eye.

Entering into the matter, one realizes that he is being borne along by a current of thought that is at once deep and broad, strong yet clear. The traditional teaching of theology is thoroughly thought out; philosophy is set to its highest service as the *ancilla theologiae*. In other words, the work is profoundly Scholastic. At the same time it is definitely positive. It is permeated with the historical spirit. Fr. Otten prepared for the present treatise by exact research into the history of dogmas,[1] and the positive influences of that study are manifest in the elements which give a concrete setting to the more speculative constituents of the exposition.

About two-thirds of the manual are taken up with the Theology of the Word Incarnate. The other third is devoted to the Catholic teaching on Our Lady and the Saints. In the former tract the chief weight is laid upon the proofs for our Lord's Divinity. These are wrought out with great care and are made to stand forth in the strength which they need to possess and present in times when the sense of His Divine Personality has been so obscured by the mists of Modernism.

We have emphasized the merits of the work as a text book—the service for which it was designed and to which every feature of its solid and attractive make-up perfectly adapts it. The priest, however, who wants to review his Dogma or who applies to that study for sermon material, will find the manual an efficient auxiliary in both these respects.

[1] *Manual of the History of Dogmas*, 2 vols., Herder, St. Louis, 1917-18.

A COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. P. Charles Augustine, O.S.B., D.D. Vol. VIII. Book V. Penal Code (Canons 2195-2414). With Complete Index. B. Herder Book Co., St. Louis and London. Pp. 563. 1922.

With this, the eighth volume, Father Augustine's Commentary on the new Code is complete. We owe the studious Benedictine unqualified thanks for undertaking to make the laws of the Church, in their immediate application to our circumstances, especially in the United States, known and understood. The use of the vernacular makes the knowledge accessible to many who otherwise would be deterred from examining it, even though they read Latin. As to the merits of the work thus done we find in this book all that can be reasonably expected of practical guidance. Specialists in Canon Law will have their own opinions on points of interpretation here and there; but some matters can be tested only by courts of appeal and of arbitration. The eight volumes, with their subject Index of over thirty-five pages, constitute a piece of pastoral literature which few priests can afford to omit from their library.

Regarding the present volume, it need only be said that it shows the same steady advance that has been noticed in point of accuracy as the work has progressed. The discussions have been gaining in conciseness of presentation; the references, especially to the later authorities, give guarantee that the best judgment has been consulted in the interpretation of Church law and the decisions of the Holy See. For the officials of our ecclesiastical courts, who have to deal with the delinquencies of clerics and litigation, this volume and Father Ayrhinac's *Penal Legislation* afford ready help which formerly had to be sought in out-of-the-way sources and collections of Canon Law.

AUGUSTINIAN SERMONS. By the Rev. John A. Whelan, O.S.A., Professor of Homiletics, Villanova Scholasticate. First Series. Blase Benziger & Co., New York. 1922. Pp. 314.

THE FRIEND ON THE ROAD, and Other Studies in the Gospels. By the Rev. J. H. Jowett, D.D., author of "The Eagle Life", "The Preacher", etc. George H. Doran Co., New York. 1922. Pp. 208.

These sermons by Father Whelan discuss the fundamental truths of the Catholic Faith and the Ten Commandments. They are written in the first place to serve as models for mission preaching, and deal with their subject more or less in their comprehensive and fundamental aspects. That does not prevent their being used as

Sunday sermons or instructions at the earlier Masses, since it is comparatively easy to pick out and condense the salient features with a practical aim. Each sermon has its chief points summarized in a synopsis at the beginning. The main value of the collection lies in the use which the preacher makes of Sacred Scripture and the Christian Fathers. Accordingly we find in the compositions a certain strength and virility often wanting in modern sermons. The mere reading of them is a good preparation for preaching and the series promises to be of permanent value.

Quite different from the foregoing in purpose and concept are the brief and spicy comments on selected passages from the Gospels by the eminent Protestant divine, Dr. Jowett. They touch the chords of daily practical life, and make thoughtful appeal to the higher sentiment in men who travel for gain or delight and who, having grown up in a secular atmosphere, can understand religious motives only in modern terms. It is for the dignified tone which the author gives to his application of Gospel truth that we direct attention to it here. The Catholic preacher who strives to be "up to date" is tempted at times to be commonplace, and therein may come close to being vulgar. To do so is a detraction from the sacredness of the divine message; and manners is something we may be able to learn from the stranger.

THE GOSPELS AND EPISTLES OF THE SUNDAYS AND FEASTS. With Outlines for Sermons, prepared and arranged by Charles J. Callan and John A. McHugh, of the Order of Preachers. New York: Joseph F. Wagner; London: B. Herder. 1922.

This volume may be regarded as both a supplement to and a substitute for the larger work of the eloquent Dominican whose Commentary on the Gospels and Epistles we have spoken of elsewhere. In a sense, too, it presents a summary of the Parochial Course of *Doctrinal and Moral Instructions* which we owe to the intelligent zeal of the American Dominican Fathers. Here are the Sunday Epistles and Gospels, printed in large clear type for public reading. Immediately after the text follows a twofold exposition, in the form of outlines for sermons—one dogmatic, the other moral. These outlines are not merely concise interpretations but complete skeletons of homiletic instruction, with introduction, points, and subdivisions, and a practical conclusion drawn from the analysis of the text in the day's Gospel or Epistle. "Preaching made easy" should be a true title of this helpful volume.

Literary Chat.

The problem of finding suitable plays for Catholic actors and audiences, and thus counteracting the dangerous attractions of an immoral stage, is being solved in a practical way that should at once gain the co-operation as well as sympathy of the Clergy in every part of the country. The *Madison Catholic Woman's Club* has offered a prize for the best play (one act), Catholic in theme and atmosphere, which is submitted by the 15th of March. We fancy that there is talent in abundance among clerics to meet this suggestion for improving the theatre, and that its employment in this direction is fully worthy of the best efforts among our writers. The requirements for entering the contest may be obtained from Miss Amy Regan (Chairman Dramatic Department, Madison Woman's Club, 123 N. Butler Street, Madison, Wisconsin.

The Tuskegee Institute of Alabama publishes its annual encyclopedia of the Negro for 1921-1922 under the title of *Negro Year Book*. The editor, Mr. Monroe N. Work, has brought under survey an amazing amount of statistical records, which throw light on the condition and attitude of the negro, not only in the United States but in Canada, South America, the West Indies, and Africa, and indeed wherever the race plays important and expectant parts in the movement of modern civilization. The work of the Catholic Church on behalf of the negro race is fully described. To anyone seeking detailed information of the religious, educational, social, and national or racial points of view, the Year Book, with its topical index and full bibliography provides an exemplary source of information.

Acute Cases in Moral Medicine, by the Rev. Edward F. Burke, of the Cleveland Diocesan Seminary, summarizes in an attractively printed volume the essential principles of medical and operative treatment involved in parturition and its artificial promotion. The temporal and spiritual rights to life and its exercise for mother and child are thus set forth in a clear and systematic form for the guidance of doctors and nurses, to whose responsibility the patient is entrusted in the course of gestation and birth. Baptism of necessity, the administration of the last sacraments and of burial are treated with equal succinctness on the basis of sound ethical and religious teaching. The value of the little manual not only as a text book for nurses, but for clerics and pastors who have to direct the conscience of patients and their keepers and physicians, is evident. A very full topical index makes the book unusually serviceable in practice for promptly reaching a definite decision in critical cases. (The Macmillan Co.)

Dom Cressy's digest of the Ven. Augustin Baker's somewhat desultory tracts on "Contemplative Prayer" known as *Sancta Sophia* has long been a favorite guide to minds of mystic bent. Fr. Baker drew much of his material from the reading of Hilton's *Scala* and the *Secretum*, but gave originality to the latter by adding his personal experiences and suggestions on the subject of meditative prayer as a means to perfection. It is the latter part which Dom Justin McCann here presents under the title *Confessions*, rearranged in such a way as to separate the chief points of the life of Father Baker from his teaching or conversation with his imagined disciple. Devout readers who are not affected by the criticisms of modern psycho-analysts or by scholastics of the old type will profit by the little book. If they can at the same time put their hand on Dame More's *Life and Writings* they will appreciate even more the wisdom of the venerable Benedictine director of souls in guiding them to the art of right praying. (Benziger Brothers.)

The Monastic Chronicler and the Early School of St. Albans, by the Lambeth Librarian Claude Jenkins, gives in five brief lectures an accurate description of the early methods of scientific study of history in the Eng-

lish monasteries. That study made its definite start in the eighth century at Wearmouth and Jarrow, although there are isolated instances of earlier chronicling, such as that of Gildas in the sixth century, and of Orosius, as well as of writers of nameless record, throwing light on the story "Gentis Anglorum". The chief inspirers of early historiographical activity is St. Bede, of whom our author writes the eulogy in setting forth the activities of the monks in the monastery of Northumbria. Thence the influence was transferred to St. Albans and other centres of literary and religious culture in England. Many interesting sidelights as to how the monks lived, their scriptoria, and the preservation of the records are here mentioned. They carry us down to the *Chronica Majora* of Matthew Paris, who vouches for an English vernacular in the twelfth century when the "homines trilingues" were quite common in the world of monastic and of political life. (Society for Promoting Christian Knowledge—Macmillan Co.)

With the higher education of women constantly claiming the right of way in our social life, the demand for an adequate provision of the literature which secures a true appreciation of the educational values offered to women, becomes evident. The French are here preëminently leaders, and books such as *Retraites Spirituelles* by the Bishop of Orleans, Monseigneur Touchet, are well calculated to elevate the standard of womanly influence. The twenty-one conferences here presented cover the entire economy of self-government, on the basis of God's law, in the observance of the precepts of the Church, the cultivation of virtue by prayer, exercise and the reception of the sacraments, and by special devotions to the Sacred Heart, the Blessed Eucharist and Our Lady. (Lethielleux: Paris.)

Dr. W. Keen is one of America's most distinguished physicians. He is Emeritus Professor of Surgery, Jefferson College, Philadelphia, in which justly famed School of Medicine he has taught for many years. Recently he has issued through the Lippincott Company (Phila.) a small volume entitled *I Believe in God and Evolution* (pp. 100). He dedicates the booklet "to all sincere seekers after truth; who revere the Bible as the word of God; who revere nature as the work of God; and who believe that rightly interpreted they must surely agree". With the truth and the sentiment embodied in these statements every sane mind must agree. With the legend, however, on the wrapper, namely that Dr. Keen "sets forth proofs which verify [!] the theory that man ascended from the lower animals"—for this sort of twaddle one should be loath to hold the venerable and scholarly Professor responsible. No human being exists, or ever, so far as the history of man's ascent has left any record, has existed, who is or has been able to verify such a theory. It is, as every one knows, the vogue of the *vulgarisateur* of what passes for scientific theories to talk glibly about the animal descent of man. But serious scientists know better and for the most part weigh the value of both proof and statement. Original experimentors, as well as "thinkers", such as Virchow, Driesch, Wallace, explicitly proclaim that science is as far to-day from explaining the origin of man as it ever was. For this reason one regrets to find Dr. Keen asserting that "man's ascent from an animal of low intelligence seems to me to be absolutely proved by the many phenomena which reveal identical organs and identical physiological processes in the animal and the human body" (p. 96).

The homologies running through the hierarchies of animal organisms are well known to every high-school lad. The present writer remembers transferring them to his youthful brain a half-century ago from his Agazziz's *Manual of Zoology*. Dr. Keen describes the remarkable similarities of structure and function interestingly; and he illustrates them graphically from his own surgical experience. But that the homologies "absolutely prove" the animal descent (ascent, if you will) of man is, *pace tanti viri*, to say the least, an exaggeration. What they suggest and persuade is that there runs through the animal kingdom (and we might add through all creation) a unity of

plan. That this plan is to be explained by genetic processes may or may not be the case.

It must not be forgotten that the problem of evolution belongs to Philosophy—we might add Theology—no less than it does to the biological sciences. Philosophy *demonstrates* the absolute impossibility of accounting for the origin of the mind (the soul) of man—whatever may be said of his body—by any mode of organic descent. The biologists have never discovered a single fact that in the least degree disproves or in one jot or tittle can cast a doubt on this statement. The competence of Dr. Keen within his own domain is gladly admitted. His booklet, his argumentation, however, lacks proportion. It is quite one-sided. It ignores the *altera pars*.

It isn't often that the English, even English Catholics, go to Germany to learn anything about their own social movements. But this unseldom event has transpired. Just before the war broke out Dr. Karl Waninger wrote a little book entitled *Der Soziale Katolizismus in England* which was published by the *Volksverein* and subsequently translated by the late Fr. Plater, S.J., under the title *Social Catholicism in England*. The booklet (pp. 184) has just been issued and, strange to say, in Holland. (N. V. Lecturis, Eindhoven.) The work is a very remarkable example of *multa — plurima — in parvo*. The author traces the gradual reaction from individualism, owing to Catholic influences and Catholic Emancipation. He portrays in bold and luminous lines the origin, development, and social influence of the Oxford Movement and next of the Catholic Revival. Lastly, he sketches the many and varied social activities recently organized and carried on by Catholics in England. The bibliography is very full and a glance over the marginal references shows that with characteristically German patience the author has read and assimilated the literature which he recommends to his readers. So much so that the Bishop of Salford "ventures to think that there are few, if any, of ourselves who have read so widely and so appreciatively the vast amount of literature which has served for the compilation of the little volume". Needless to say, Fr. Plater's translation does full justice to the original.

The same firm (Lecturis, Eindhoven) has issued in a slender octavo (pp. 125) a dissertation on *Natural Justice and Private Property* by the Rev. Daniel Merino (Santiago, Chile). The author does not think that "occupancy is a naturally sufficient title of private property", nor does he with Henry George reject occupancy as an unjust violation of the rights of others. He steers a middle course, viz., the one by which occupancy derives its legitimacy from "human positive right" [law]. So, too, on other subjects, notably on the wage-norm, he holds views opposed to certain widely accepted opinions. Whether one agree or not with these innovations, one must admit that the work embodies a well-worth-considering method of harmonizing ethics and economics, traditional teaching and modern ideas.

A Sister of Notre Dame, who has previously given evidence of her instinct for reading the child's soul, has recently written a *Simple Life of Jesus for His Little Ones* (pp. 89; Herder, St. Louis: Sand & Co., London). In language pervaded with sweetness and light she tells the Story Beautiful and Divine. Her sympathy both with the events and with the heart of the child are sure to win the reader as well as the hearer. Mothers and teachers will appreciate the help the booklet affords them in their effort to bring their children closer to the Divine Lover of little ones.

It is gratifying to be able to announce that a new edition of Father Palladino's History of Catholicity in Montana from 1831 to 1891, bearing as the main title *Indian and White in the Northwest*, has just been issued by the Wickersham Publishing Company, Lancaster, Pa. The original work has been thoroughly revised and considerably enlarged and is now given an embodiment worthy of the contents. A solid and stately octavo, clad in a dress which is dignified and strikingly symbolic of the origin

alike of civilization and religion in the third largest State of the Union, the volume commands attention, while the simple straightforward yet withal vivid and genial style of the narrative grips and holds the reader's interest from start to finish. Reaching the REVIEW too late for adequate notice in the present issue, it will be given due consideration in a future number.

It is well known that the devotion to the Sacred Heart which received its great impulse and extension through the life and labors of Saint Margaret Mary Alacoque (1647-1690) was practised by individual Saints centuries before, as is evidenced notably by the writings of St. Bernard, St. Bonaventure, and St. Gertrude. Perhaps it is not so widely known what a potent influence the devotion exercised on the character and life of St. Mechtilde — whose significance as the type of mystic theology has been immortalized by Dante (*Purgatorio*, C. 33, V. 118). This influence is manifested in a recent volume entitled *The Love of the Sacred Heart: Illustrated by St. Mechtilde*. The Bishop of Salford contributes the Foreword, wherein he calls attention to the similarity existing between "the inspired language and profound imagery of the Saint of the thirteenth century" and the corresponding features of St. Margaret Mary's writings, though there appears no evidence that the latter was acquainted with the works of her illustrious predecessor. The volume is issued by Benziger Brothers as the third of "a series for special spiritual reading" and will be particularly appreciated by religious women.

Dom Savinien Louismet, O.S.B., whose several books on various aspects of the mystical life have been from time to time reviewed in these pages, has recently issued an addition to his series under the title, *The Mystery of Jesus* (pp. 229; Kenedy & Sons, N. Y.). The work is closely connected with its predecessor in the series, the one, namely, on *Divine Contemplation for All;* inasmuch as the latter dealt with the theory, while the recent accession to the series treats of one of the principal objects of contemplation — the humanity of our Lord. Those who know Dom Louismet's prior treatises need not be told that he writes at once with solid knowledge, with spiritual unction, and with distinction of form.

It is good that Fr. Husslein's *Work, Wealth and Wages*, which the REVIEW has previously described, can now be had in paper binding at a greatly reduced price. Nothing save the material of the cover has been changed. The original attractive make-up has been preserved. The cheaper edition should assure a wide circulation to this popular little compend of industrial wisdom. (Matre & Co., Chicago.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE LETTERS OF ST. TERESA. A Complete Edition, translated from the Spanish and annotated by the Benedictines of Stanbrook. With an Introduction by Cardinal Gasquet. Vol. III. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vii—328. Price, $3.50 *net*.

MÉMENTO PRATIQUE DU MINISTÈRE PAROISSIAL. En Conformité avec le Nouveau Code Canonique. Par H. Buvée, Docteur en droit canonique. Maison de la Bonne Press, Paris. Pp. xi—324. Prix, 5 *fr.* 45 *franco*.

MOMENTS DIVINE BEFORE THE BLESSED SACRAMENT. Historic and Legendary Readings and Prayers. By the Rev. Frederick A. Reuter, K.C.B.S. H. L. Kilner & Co., Philadelphia. 1922. Pp. xiv—320. Price, $1.00 *net*.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Third Part (Supplement), QQ. LXXXVII–XCIX and Appendices. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 240. Price, $3.00 *net*.

THE ART OF PREACHING. By Charles Reynolds Brown, Dean of the Divinity School, Yale University. The Forty-Eighth Series of Lyman Beecher Lectures on Preaching in Yale University. Macmillan Co., New York. 1922. Pp. ix—250. Price, $1.75.

RELIGION. Third Course. By Roderick MacEachen, D.D., Catholic University of America. Macmillan Co., New York. 1922. Pp. viii—230.

RELIGION. Third Manual. By Roderick MacEachen, D.D., Catholic University of America. Macmillan Co., New York. 1922. Pp. xii—87.

THE MYSTERY OF JESUS. By Dom Savinien Louismet, O.S.B., author of *The Mystical Knowledge of God*, etc. P. J. Kenedy & Sons, New York. 1922. Pp. x—219. Price, $2.10 *postpaid*.

IN THE HOMES OF MARTYRS. By the Very Rev. James A. Walsh, M.Ap., Superior of Maryknoll. Catholic Foreign Mission Society of America, Maryknoll, N. Y. 1922. Pp. ix—151. Price, $1.00 *postpaid*.

THE FIREBRAND OF THE INDIES. A Romance of Francis Xavier. By E. K. Seth-Smith. Society for Promoting Christian Knowledge, London; Macmillan Co., New York and Toronto. Pp. 149.

ACUTE CASES IN MORAL MEDICINE. By the Rev. Edward F. Burke, M.A., Ph.D. Macmillan Co., New York. 1922. Pp. xiv—136. Price, $1.25.

THE INVINCIBLE PREFECT. Readings for Members of the Third Order of St. Francis. By Father Theodosius, O.M.Cap. Seraphic Chronicle, 213 Stanton St., New York. 1922. Pp. 126.

DE CASUUM CONSCIENTIAE RESERVATIONE juxta Codicem Iuris Canonici. P. Nicolaus Farrugia, Ord. S. Aug. Editio secunda. Petrus Marietti, Taurini, Italia. 1922. Pp. 75. Pretium, *Lib. It.* 3.50.

DE SYNODO DIOECESANA. Codicis Iuris Canonici Libri II, Partis I, Sect. II, Tituli VIII, Caput III. Commentarium Breve. Can. Doct. Marius Pistocchi. Petrus Marietti, Taurini, Italia. 1922. Pp. 53. Pretium, *Lib. It.* 3.75.

IN HIS WILL. Retreat Addresses. By Frank Weston, D.D., Bishop of Zanzibar. (*Manuals of the Inner Life.*) Society for Promoting Christian Knowledge, London; Macmillan Co., New York. 1922. Pp. 183.

LITURGICAL.

THE ST. GREGORY HYMNAL AND CATHOLIC CHOIR BOOK. A Complete Collection of Approved English and Latin Hymns, Liturgical Motets, and Appropriate Devotional Music for the Various Seasons of the Liturgical Year. Particularly Adapted to the Requirements of Choirs, Schools, Academies, Seminaries, Convents, Sodalities, and Sunday Schools. Singers' Edition, Melody Edition (one line music with complete text). Compiled, edited, and arranged by Nicola A. Montani. St. Gregory Guild, 1705 Rittenhouse St., Philadelphia. 1920. Pp. xii—531. Price, $1.00 *net*.

HISTORICAL.

LIFE OF CARDINAL GIBBONS, Archbishop of Baltimore. By Allen Sinclair Will, M.A., Litt.D., LL.D. Two volumes. E. P. Dutton & Co., New York. 1922. Pp. xxxii—1145. Price, $10.00.

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